DECEMBER 1962

Together®

FOR METHODIST FAMILIES

—Painting by David Anderson. Courtesy the Huguenot Society of Florida.

First Protestant prayers in America: The Huguenot leader points toward heaven and one God, while the friendly Indian chief raises two fingers to signify his tribe's worship of sun and moon.

Florida Commemorates Landing 400 Years Ago of French Protestants Seeking Religious Freedom

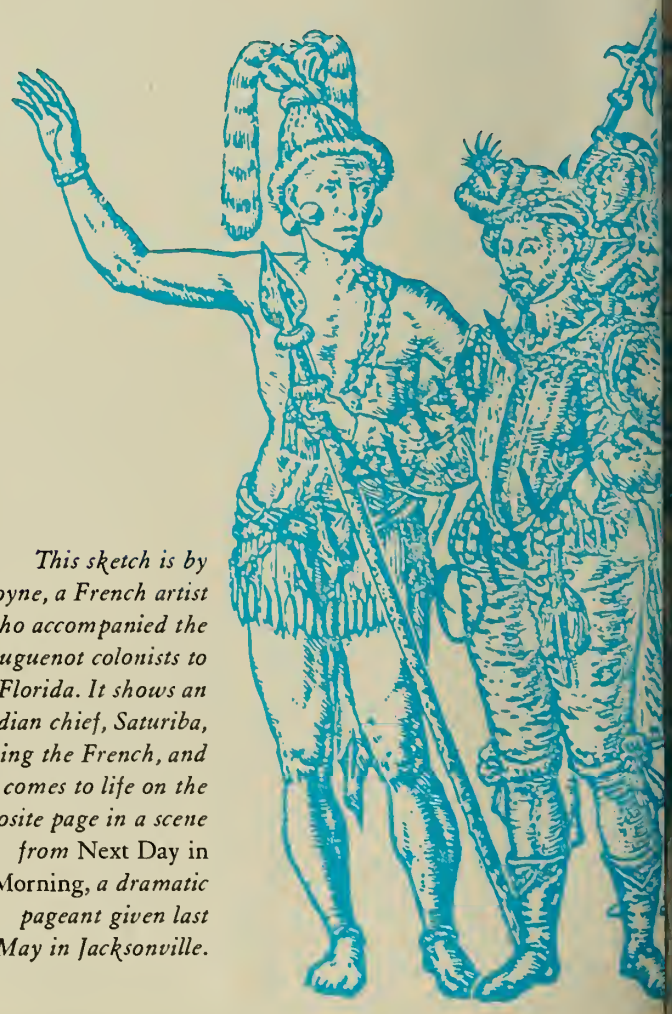
"THE NEXT daye in the mornynge, being the first of Maye, we...entered in to a goodly and great river..."

In these simple words, dated May 1, 1562, French Admiral Jean Ribault noted in his diary the landing of French Huguenot colonists at the mouth of the St. Johns River, near what now is Jacksonville, Fla. So, 58 years before the Pilgrim Fathers embarked on the *Mayflower,* the first Protestants seeking religious freedom landed on American soil.

Ribault and his party went ashore to exchange friendly greetings with the Indians, then continued their voyage north toward South Carolina. What is important is that, while ashore, they held the first Protestant prayer service in the New World.

The Huguenots came back to Florida two years later and founded Fort Caroline. In 1565, however, the struggling settlement was wiped out by forces under Admiral Menéndez, Spanish governor of Florida, who reportedly hanged the principal Huguenot leaders—"not as Frenchmen but as heretics." Ribault died with his men, as other Huguenots in Europe would die by the thousands under nearly three centuries of bloody religious oppression [see *French Protestants Rally for Renewal of Faith,* July, page 29].

Four hundred years later, Huguenot descendants have not forgotten the historical significance of Fort Caroline, the first attempt in America to found a colony based on religious freedom. Last May, Jacksonville observed the quadricentennial of Ribault's arrival with a dramatic production, *Next Day in the Morning,* by Kermit Hunter. In 1964, Jacksonville will observe another quadricentennial—the founding of Fort Caroline, now maintained as a national memorial.



This sketch is by Le Moyne, a French artist who accompanied the Huguenot colonists to Florida. It shows an Indian chief, Saturiba, greeting the French, and comes to life on the opposite page in a scene from Next Day in the Morning, *a dramatic pageant given last May in Jacksonville.*

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Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.
—John Wesley (1703-1791)

HOLD UP there! We started to say that we hope you have snow, mistletoe, and a roaring fire. On second thought, however, we'd add this: provided you don't live down among the palm trees, orange groves, and winter truck farms where greeting-card weather is nothing short of disaster.

Christmas, USA, has too many faces and meanings to warrant a blanket salutation. In fact, it has become hackneyed and futile even to attempt to write about the many meanings of Christmas. Except to say, perhaps, that Christmas really means what an unknown artisan of the 13th century had to say in one of the magnificent stained-glass windows at Chartres Cathedral in Paris. A detail from this window is **our cover** this month. It shows the Three Wise Men who followed a star to find the Christ child in a manger; and the meaning of Christmas hasn't changed today, 700 years later, in what our art editor, **Floyd A. Johnson**, has to say in the oil paintings on pages 37-44.

As you turn from **Pearl S. Buck**'s *Christmas Day in the Morning* (page 26) to Mr. Johnson's contemporary illustrations of *The Christmas Story*, you will see the many faces and varieties of Christmas. It may be that you are like an elderly friend of ours who lives far away in another state. Sometimes he drives out of town on a special little Christmas pilgrimage of his own. He takes a dirt road through bleak December countryside, then walks a quarter of a mile until he comes upon a heap of broken stones under a mat of tangled briars and weeds. It would appear to be nothing more than a crumbled chimney on a worn-out farm. That it is, but it means a great deal more to this man who is well-to-do and has known many joyous Christmases in the past.

This desolate place *is* Christmas to him. It goes back 50 years to beloved voices he can hear no more, and to the memory of cold winds whining under weatherbeaten eaves. It goes back to a small boy sitting before the fireplace, with the grandest gift he will ever know—a cheap pocket knife—clasped tightly in his hand.

If memories could be photographed, his would be a priceless shot! We all have them at Christmastime, but for TOGETHER's legion of amateur photographers this Christmas won't be reserved alone for memories that mellow through the years. Somewhere in the nifty cameras and packages of color film under the Christmas tree will be an unbeatable photo-record of Christmas, USA.

Since carols will be heard everywhere in the land again this year, we're thinking some of you will be out taking color transparencies of both the singers and listeners. If so, let us take a look at your best. Should your transparency be used here next year, we'll do more than thank you—we'll send a check big enough to help you load up again.

—YOUR EDITORS

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Peter Fargard, Waukegan, Illinois: "I wish to gratefully acknowledge your check of $914.32. I enjoyed wonderful health most of my life until this freak accident occurred. I recommend the Gold Star Plan to anyone that qualifies."

Ethel Sweney, Wichita, Kansas: "I wish to thank you for your letter with my check enclosed. I can assure you it is a wonderful feeling to know you have a company as honest and trustworthy as yours to lean on when you are sick and in trouble, and I intend to tell every one I know that your company is not just something you read about, but a company that does just exactly what it says it will do."

Mrs. Dorwin Clark, Sacramento, California: "Thank you for the prompt service in sending the claim check covering my husband's illness in the hospital for thirteen days. I appreciate it and am submitting the names of friends who I believe will be interested. Thank you again!"

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NAME (Please Print)	AGE	HGHT.	WGHT.	BENEFICIARY
1.				
2.				
3.				
4.				

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If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

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Letters

She Was Rocked in That Cradle

MRS. R. H. FERL
Rosemead, Calif.

It was a thrill to see our family cradle still being put to good use on the cover of the September issue. Among my favorite recollections are the occasions when I was allowed to participate as cradle-rocker in our little church in Lindstrom, Minn.

The five Oberg children received a

good start in that cradle. My brother, the Rev. Clayton Oberg, is serving Willmar [Minn.] Methodist Church; Evelyn (Mrs. George Preisler) currently is Woman's Society president of North Branch [Minn.] Methodist Church; Katheryn (Mrs. Fred Jensen) is secretary of the official board of Orcas Island [Wash.] Community Presbyterian Church; Betty (Mrs. Paul Wiegand) is active in the White Bear Lake [Minn.] Community Presbyterian Church; and I (Alice Oberg Ferl) have just wound up two years service as Woman's Society president at Rosemead Community Methodist Church.

Also Rocked

MRS. WILLIAM GOLLESCH
Princeton, Minn.

I was pleased to read about the cradle-rocking ceremony at Lindstrom, Minn. [*Babies Can Make a Sunday Sermon*, September, page 2].

My brothers and I were rocked in a white cradle with pink bows in the Methodist church in Dell Rapids, S.Dak., as were our own four. Following the rocking, each child is entered on the cradle roll.

Formalism Substitute

HARVEY SANDER, *Dist. Supt.*
Rapid City, S.Dak.

The two statements on the question, *Too Much Formalism in Our Church Services?* [October, page 24], are excellent. Kermit Long makes the better statement and is nearer the truth. Romey Marshall found it necessary unrealistically to represent informalism in order to make his case.

Informal patterns of worship need be no less orderly or makeshift in form than formal worship is. Churches and ministers that do not have an experienced love for God and man in their hearts all too often use liturgicalism and formalism as a substitute.

Give me preachers who make no great issue of formalism or informalism, but who are genuinely concerned with their commission to fulfill the ministry of Christ!

Old-Time Religion Better?

LUCILE DIMON
Athens, Ga.

I heartily agree that there's too much formalism in our churches.

At a recent morning service the preliminaries lasted 45 minutes, leaving the minister 15 minutes to read the Scripture, preach (?), and dismiss—including membership invitation and closing hymn.

I contrasted the times I had, as a youngster, ridden a circuit with my preacher Dad—one hymn, one prayer, the collection, sometimes a special, and *that was it!* Then the preacher gave the congregation at least a 30-minute discourse.

Fanciness Is Foolishness

MRS. B. R. KING
Clam Falls, Wis.

Kermit L. Long should be commended for his well-written article on formalism in church services. It's a shame that more people don't have his line of thinking.

How can anyone justify the money put into churches today when, for half the price, we could have excellent houses of worship? It is hard to recognize churches today as they lack the real church look. The sooner we concern ourselves more about our membership and teachings and less about who has the fanciest church, the better off we will be.

Jesus Opposed Formalism

FREDERICK W. PARKHURST, JR.
Emory, Va.

Is it significant that Mr. Marshall, unlike Mr. Long, never mentioned Jesus Christ? Mr. Marshall is confused, suggesting "We might also follow the custom of the Christian church through the ages and let our ministers change their business suits for simple clerical garb which identifies them as God's representatives."

We should ask ourselves, "Did Jesus Christ dress any differently from the common people of his day?"

Jesus opposed ritualism, formalism, ceremony, repetitions, liturgy, and all its paraphernalia. Mr. Long is right: "We need the holy fire of enthusiasm which comes in creative worship."

'Cold, Sterile Hands . . .'

MRS. LILY D. ANGLE
Wichita, Kans.

I agree with Mr. Long that "formalism and ritualism have laid their cold, sterile hands upon . . . 'the religion of the heart.' "

There is something inconsistent and ludicrous about a minister in a 12th-century robe standing in front of a jet-minded congregation and insisting that the church must make a more relevant impact on modern man. This black-robed formality helps to give the church its aura of apartness, its feminine appearance to men who search for strength, its medieval flavor to the progressive-minded.

We can be neat and orderly and our sanctuaries can be beautiful without borrowing trappings and phrases from one of the most corrupt periods in church history.

'Laymen Would Agree'

W. A. SWIFT
Monteagle, Tenn.

The common run of Methodist laymen, if a poll were taken, would agree with Dr. Kermit Long there is too much formalism in our church services. I get this from our laymen throughout the country.

Here's the Other Side

ARNOLD POPE, *Pastor*
Winstead Methodist Church
Wilson, N.C.

Kermit Long is quite right in pointing out the dangers of a dry and "formal" religion. But I feel he is wrong in

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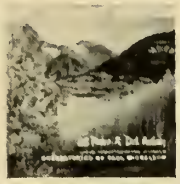
68. Great Stories From the Bible—Wendell Loveless relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects.



38. Over the Sunset Mountain—Bill Pearce and Dick Anthony: Over the Sunset Mountains, The Old Rugged Cross, God Is Love, Beyond the Sunset, 6 more.

65. Decade of Decision—Music from Billy Graham's film classics featuring Georgia Lee, Redd Harper, Ethel Waters, Frank Boggs. 12 more favorites.

46. Anchored—Haven of Rest Quartet: The Haven of Rest, Farther Along, Have Thine Own Way Lord, Just a Little Talk with Jesus, Rose of Sharon, 8 others.

33. His Eye Is on the Sparrow — Ethel Waters sings: His Eye is on the Sparrow, Deep River, In His Care, Just a Closer Walk with Thee, Stand By Me, 6 more.

63. Yesterday's Voices—Paul Harvey narrates. Actual voices, sermons of Dwight Moody, Ira Sankey, Billy Sunday, W. B. Riley, George Truett, etc.

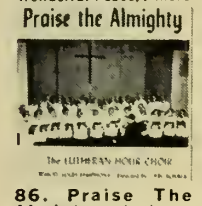
28. Hymns of Fanny Crosby — Les Barnett, organ: Tell Me the Story of Jesus, Blessed Assurance, Near The Cross, All The Way My Savior Leads Me, 13 others.

48. A Carmichael Concert—Ralph Carmichael and his orchestra: Jesus Name I Love, In the Garden, This I Know, What a Friend, Wonderful Peace, 7 more

31. Meditation At Dawn, Vol. II — Lew Charles and Charles Magnuson (organ and piano): When Morning Dawns, Tell Me the Story of Jesus, At the Cross, 10 others.

27. Count Your Blessings—The White Sisters: Count Your Blessings, There's No Disappointment in Jesus, I'm Not Alone, Above All Else, 10 more.

66. Were You There?—Fague Springman and the Concert Orchestra of London: Were You There?, Steal Away, Ride On King Jesus, Swing Low, 7 more.



86. Praise The Almighty—Lutheran Hour Choir: The King Of Love My Shepherd Is, O Rejoice Ye Christians Loudly, Jesus Lover of My Soul, 9 others.

35. Songs From the Heart — Frank Boggs: The Old Rugged Cross, Then Jesus Came, It Is No Secret, Blessed Redeemer, How Great Thou Art, plus 7.

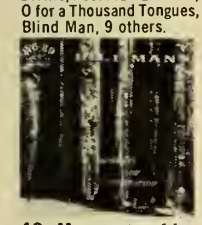
69. Seven Last Words—The Oratorio Singers. One of the greatest of Christian classics. Three famed solo artists, backed by a truly outstanding vocal group.

51. Beyond the River — Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.

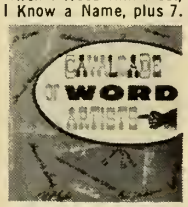
87. Music of the Methodist Church—Southern Methodist University Choir: Love Divine, Poor Man Lazarus, O for a Thousand Tongues, Blind Man, 9 others.

77. Hymns of Comforting Peace—Lew Charles at the Robert-Morton Pipe Organ: Lead On O King Eternal, Just When I Need Him Most, I Know a Name, plus 7.

41. A Joyful Sound—Children's Choir. Delightful songs for children. Includes Sunday School favorites and songs for Christmas, Palm Sunday and Easter.



40. Moments of Inspiration—Bill Mann, Lyric Tenor: Above the Hills of Time, Stranger of Galilee, Only a Touch, Just for Today, Blessed Assurance, 7 more.



29. Cavalcade of Word Artists—17 of your all-time favorite Christian artists and musical groups with musical messages of faith, taken from recent albums.

30. Glory! Glory! Hallelujah! — Paul Mickelson and Cathedral Symphony of London: Battle Hymn, Lead On O King Eternal, Onward Christian Soldiers, etc.

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THAT FIRST EASTER WEEK—paintings by old masters and contemporary artists expressing their conception of incidents in the life of Christ during Passion Week.

NEW LOOK IN CHURCH SCHOOLS—a look behind the scenes at how Methodist church-school curriculum materials are being tested prior to release in 1964.

THE WAY OF THE WARMED HEART—a 12-page color pictorial depicting the influence of Wesley's Aldersgate experience with scenes ranging from Wesley's childhood in Epworth Rectory to Asbury's crossing of the Blue Ridge Mountains.

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blaming this entirely on the present-day "liturgical movement" in The Methodist Church.

Undoubtedly, many of our churches are cold and stiff in their worship, but this is due to a *lack* of true liturgical worship, not *because* of it. Accusing most Methodist churches of being "formal" because of a well-ordered service would be like preaching to a paraplegic on the sins of dancing!

The formalism in most churches that I have seen has arisen from a preacher-choir domination as contrasted with congregational participation that true liturgical worship provides.

As R. P. Marshall points out, the actual blame for any "formality" in our church is due to use of "homegrown, makeshift liturgies" instead of a pattern of worship tested and refined by time. I am not for blind conformity with traditions, yet I do not think they should be lightly disregarded, as they are in most of our churches.

The overwhelming approval to my introduction of liturgical worship in the churches I have served indicates a hunger on the part of many people for something more than they have had in the past.

Likes the Good 'Break'

NELSON PRICE, *Director*
Dept. Gen. Services, TRAFCO
Nashville, Tenn.

Breakthru in Religious TV [September, page 29] is an accurate interpretation and an excellent recap of the Stanford study. The issue in toto was beautifully done—I especially liked the *7 Ages of Man* [page 37].

Photos 'Wholesome, Natural'

HAYDEN H. HAWLEY
Boring, Ore.

There is a wholesome naturalness in your photography that I have never seen elsewhere so consistently. My daughter has assembled most of the color pages in a story sequence.

A Pet Peeve

E. R. PERKINS
Washington, D.C.

I dissent from the answer to the third question in *How Does Your Baby-Sitter Rate?* [September, page 23]. The harsh tone indicates a dislike of pets.

Why does a pet become dangerous at night, when a child has played with it during the day? And if a pet were "filthy" at night, it would be so during the day while the child was playing with it.

In the first place, a child probably would not insist on taking a pet to bed. But this is a question for parents to rule on, not a baby-sitter.

A child brought up to love his pet will have a good start toward kindness

Together / NEWSLETTER

FORWARD BUT NOT CONCLUSIVE. The head of Methodism's observers at the Second Vatican Council in Rome, Bishop Fred Pierce Corson of Philadelphia, sees the council as a forward step in understanding, then adds, "We will still be separated after the council, but our hope is that we shall not live side by side as entire strangers." The bishop returned to the U.S. after the council opening and an audience with Pope John. (Bishop Corson will discuss the Vatican Council in the January issue of TOGETHER.)

FIND SIMILAR ATTITUDE. Methodist-college students who spent seven weeks in Russia and Eastern Europe report most of the Russians they met had a "generally secular attitude like many Americans." They found Russian students friendly and warm, but amazingly ill-informed about world affairs. Their trip was sponsored by the Methodist Boards of Education and Missions, and Methodist-related American University.

RETIRED BISHOP DIES. Bishop A. Frank Smith, who retired in 1960 after serving 30 years as the head of The Methodist Church in the Missouri and Oklahoma, and Houston (Texas) Areas, died at his home in Houston October 5. A native of Elgin, Texas, the bishop had spent 50 of his 72 years in the Methodist ministry. He was elected bishop in 1930. Survivors include his widow, a daughter, two sons, and a brother, Bishop W. Angie Smith of Oklahoma City.

BREAK THROUGH CHURCH WALLS. "If your religion doesn't break out of the church walls, it isn't worth a hoot," Bishop W. Vernon Middleton of Pittsburgh told a recent retreat for Methodist laymen in Florida. He stressed personal stewardship as the key to renewed vigor in the church.

PROTESTANT COLLEGE FOR HAWAII. The Division of National Missions of the Methodist Board of Missions has voted to give $167,000 toward establishing a Protestant college in Hawaii.

LAY RESPONSIBILITY TOO. Delegates to the National Council of Churches seminar on the churches and alcoholism meeting in Columbus, Ohio, agreed among other things that the laity should assume a major role in helping the alcoholic.

(*More church news on page 68*)

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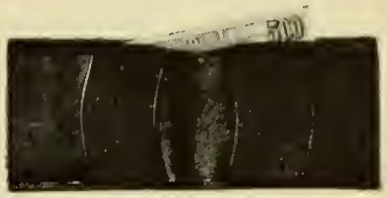

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to all God's creatures, including those of the human race.

One of my best friends is a poodle who has brought much happiness to many persons and who has a gentleness of spirit many persons might well try to equal.

The author's point was not a question of dislike for pets, but that a baby-sitter should not let a child take a pet to bed unless parents leave instructions to do so. Occasionally children try to take advantage of baby-sitters to get unusual privileges.—EDS.

A Spanking-Good Comment!

BONNIE GOODWILL
Williamsburg, Kans.

According to your quiz for baby-sitters, a child should not be spanked for any reason or under any circumstances. Suppose you tell us baby-sitters what to do to keep a child from harming himself and possibly others when he is doing something he doesn't know is dangerous, or even if he does know it—and nothing short of a quick reminder on the "back porch" will make him stop.

And what about the child whose parents are trying to break him of a bad habit by spanking? After being asked by the parents to enforce the rules, is the baby-sitter supposed to close her eyes just because five persons in Medford, Oreg., say so? What is the sitter to do with a badly spoiled child or chronic mischief-maker immune to any kind of punishment save the reminder on the spot well padded by nature?

A standard quiz for baby-sitters is good. I answered nine questions correctly.

She Names That Tune: 'Unafraid'

MRS. JULIUS STEJSKAL
Norfolk, Nebr.

Earl R. Bull of Newark, Ohio [see *Letters*, September, page 8] raises a question about the hymn mentioned in *E. Stanley Jones Conducts an Ashram* [July, page 2]. The hymn is *Unafraid*. A copy of it was given to me in Anchorage, Alaska, in 1946-47 by a missionary from China and his wife. Both words and music carry the initials "G.E.M.G."

Printed below the hymn is this explanation:

"This Gospel hymn was written in Occupied China during World War II. Both the music and words, in Chinese and English, come from the Bible House in Tientsin. It was sent by friends to your missionaries in Chinkiang, and all of us, both Chinese and foreigners, in that city began to sing it.

"It was sent to friends in Free China, and as Christian students and soldiers there began to sing it, the non-Christians took it up. It has been said that the soldiers are marching to it and the students are singing it as they go to school.

"Your missionaries like to think of it as an answer from China to the message of the angels as they said on that first Christmas Eve, 'Fear not'; and now, nearly 2,000 years afterward, the answer comes back from a country that is under Japanese domination instead of Roman, 'We will not fear; we will trust, and be unafraid.' (Signed) Mrs. S. C. Farrior."

Bouquet: Kennedy . . . Color

MERLE E. DENNIS
Mount Vernon, Iowa

TOGETHER makes me proud to be a Methodist. I look forward to reading it with the same enthusiasm with which I greet the *Saturday Review* and the *Atlantic* and in many respects find more satisfaction in reading TOGETHER. Two aspects appeal especially to me: Bishop Kennedy's *Browsing in Fiction* and the splendid color photographs.

We Ought to Wake Up, Too

JAMES A. LEAL
Aurora, Colo.

Buddha Wakes Up! [August, page 28] reflects the false security of Christianity today. If any religion needs waking up, it's Christianity. Buddhism is not waking up as from a sleep, but is undergoing a metamorphosis. Christianity still is fighting change.

Isn't it a bit late for missionaries to be seeing the need to learn of Buddhism?

Church 'Let Her Down'

MRS. EARL SIMMONS
Cambridge, Md.

I read *Must Churches Wither in Summer?* [August, page 20] before our family vacation. Our church is one of the active ones.

While we were in Massachusetts, our eldest daughter wanted to attend church school. Our hosts, Roman Catholics, checked schedules of Methodist and other Protestant churches in their town but could not find a Protestant church school functioning in that area.

I am proud of our church, but for once it let me down.

Another Old-Timer

MRS. C. C. MILLER
Peoria, Ill.

Homer E. Enlow wrote in *Letters* [August, page 8] that the Rosario Class of First Methodist Church, Akron, Ohio, has been in active existence since 1880.

I think that the Benton What-So-Ever Class of First Methodist Church, Peoria, Ill., is the oldest church-school class in the United States. It was started February 11, 1872, by Miss Sallie J.

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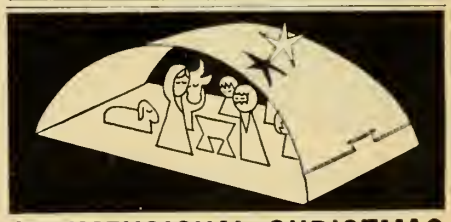

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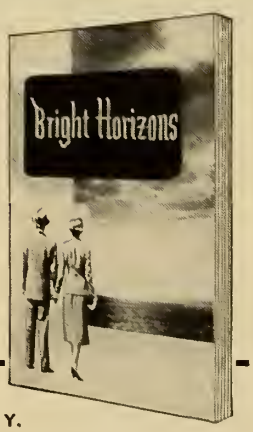

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Benton with seven little girls. The original pupils continued in the class through the years. The present name was adopted in 1909 because the members undertook all sorts of services—furnishing a room in the Methodist Hospital; placing Bibles in hospital rooms; working for the YMCA, YWCA, and WCTU; contributing to church-building funds; and furnishing Communion linen and service to the church.

In her 61 years of teaching, Miss Benton missed only four Sundays. I am happy to be the present teacher.

More than 1,000 souls were instructed by Miss Benton. Of the present members, two have attended regularly for 49 years, one 48, another 45, two 42, and one 40 years.

Welcome to the distinguished veterans' rank! The Morton Bible Class of Centenary Methodist Church, Richmond, Va., dates back to 1857 [Letters, *October, page 8*].—EDS.

Barbara Heck House

A. C. FORREST, *Editor*
United Church Observer
Toronto, Ontario

American Methodists visiting Ontario should detour a bit off Highway No. 2, just east of Maitland. There on a large lawn is the sturdy Barbara Heck House, a relic of early Methodism in the Canadian province.

It was Barbara Heck, as TOGETHER has noted [*Barbara Heck Makes a Point*, April, 1961, page 2] who in 1766 persuaded Philip Embury, a carpenter and lay preacher, to shepherd the little flock of Methodists in New York City.

They founded the John Street Church, now an isle for the spirit in New York's financial district.

Barbara and her husband didn't side with the Revolutionists, so moved to Canada. Their house dates from 1803. Unhappily, it is now boarded up, and pigeons were flying in and out of an open upstairs window when we visited it recently. Its metal roof keeps the rain out, but originally it had handsome third-story dormers. The DuPont Company owns the house and has expressed willingness to co-operate in its preservation and restoration.

Incidentally, Barbara Heck lies in

(*Continued on page 75*)

✠ *Personal Testimony*

God Cries With Me

By ERVA LOOMIS MEROW

". . . even in agonizing pain, Darrell had wanted to hear a story. I had to go back."

IT WAS the week before Christmas, and Darrell Truax had just gone back to work after a long layoff. Lacking money for the vaporizer the doctor had recommended for little Jeannet's cold, Vi Truax put water in an electric deep fryer and placed it on a chair beside the crib.

Shortly after midnight, screams awakened Mrs. Truax and two older sons. They ran to the bedrooms of the other six children but flames forced them back. Two died in the fire; two more a few days later. Colleen, seven, was less seriously burned, but Darrell, Jr., nine, was given little hope.

As weeks passed, Darrell clung tenaciously to life; and in January his doctor agreed to let me —the wife of his school principal—read to him. I tucked a *Hardy Boys* book under my arm and went to the hospital.

All I could see of Darrell was one blistered eye, a cheek, and his lips. He lay on his stomach, wrapped in thick layers of sterile gauze. Heat and odor poured from the tent over his bed. He knew I was there but made no sound, never taking his eye off me as I read. When the nurses asked me to leave, he said, "Wait outside and come back."

In the hall I shuddered at the child's pained cries as the nurses turned his seared body. Long minutes later a nurse called, "Darrell wants to hear the rest of that chapter."

Shakily, I went back to the room. The odor was worse now, and one of the nurses asked, "Are you all right, Mrs. Merow?"

"Oh, yes," I lied. "We have the Hardy Boys in a cabin that is about to slide over a cliff, and we have to get them down."

I finished the chapter, and told Darrell I would be back tomorrow. Walking down the stairs, I did not know if I could return. But even in agonizing pain, Darrell had wanted to hear a story. I had to go back.

In remarkably short time Darrell began to eat—dill pickles. And after each pickle he drank a glass of much-needed water. Then he asked for pizza, catsup sandwiches, French fries. Around the hospital he became "Toughie."

Often we talked, and one night he asked, "Do you know who I really am?"

"Aren't you the famous Toughie Truax?"

"No," he growled, "I'm really the devil with his horns burned off!"

"Well, if you are," I said, "you'd better run, because God is here and he'll fix you!"

Toughie looked at me seriously. "Do you really think God is here?" he asked.

"Of course," I said. "It's God who helps the nurses turn you and eases your pain. He makes you like to hear me read and makes me like to read to you, Toughie. He's going to help you see in both eyes again some day. And most of all, he makes you laugh—a laugh so wonderful that we all laugh with you."

I wondered if what I had said meant anything to him. I found out one evening soon afterward. We had pushed the tent back and let him lie naked to play checkers with me. An elderly woman, mistaking Toughie's room for another, stepped in unexpectedly. Seeing the little boy's horribly burned body, she shrieked, "Oh, why does God punish a child like that?"

Toughie raised up on both knees and elbows and snapped fiercely, "Don't you say that! God didn't do this on purpose. He cries with me!"

A nurse helped the woman out as Toughie and I stared at each other across the checker board. "You're right, Toughie," I said. Then, laughing to hold back tears, I added, "You be sure to show the doctor how you hop around."

He giggled, relieved that I was not going to scold him for being rude.

That night, on my way out, I stopped in the hospital chapel. "Thank you, God," I prayed, "for making yourself known to Toughie."

MIDMONTH POWWOW

PEACE ON EARTH, YES, BUT HOW?

***The principle is universally endorsed, but translating it into attainment still is the crucial challenge. So we asked four prominent Methodists to comment on the question.*—EDS.**

'American people must safeguard liberties'

—Says General David M. Shoup.

ALMOST 2,000 years ago, the birth of Christ brought a weary world a new vision of hope, brotherhood, and universal peace. In all the years since that time, mankind has pursued that hope.

Amidst the many changes through which the world has passed, the one hope stands unchanged. It is the ideal toward which men of goodwill constantly strive. It can be achieved, we know, only when the dignity of the individual and the freedom of the mind and spirit are recognized throughout the world.

Today, we are being given the opportunity to establish a peaceful, worldwide free order with honor and justice. Others before us have tried and have been only partially successful. We, too, will fail unless individually and collectively we shape our environment and dedicate ourselves to the vital task of preparing the coming generation to meet their responsibilities head on—courageously, intelligently, and with selfless dedication to God and country.

If we fail, there will be more white crosses added to the already too many American graves across the world. Resting in these graves are Americans who sacrificed their lives for us so that we might be here as we are today—physically and mentally free. They gave up their lives so that the cause of our nation and humanity might move into a world happier than theirs—a world less burdened with misery and injustice and despair, a world in which men might some day live in peace and brotherhood, a world in which the priceless quality of liberty might be brought closer to the hopeful outreachings of mankind. For all these things, they died.

I believe that the invisible spirits of those gallant Americans are watching us intently and listening carefully. Their presence may be unseen, but they shall not be unheard.

Someone must speak for them. What do they want mankind to hear? Many, many things, of course; but I think that above all they want the hopes and fears of their timeless years to be expressed in an admonition, a hope, and a prayer.

They admonish: "You must strive for peace—but not peace at any price. You must view peace in its proper perspective. Do not give up one bit of the priceless heritage of liberty, which we have helped to preserve. Accept and discharge your responsibilities to civilization as the willing leaders of those who are willing to fight to protect this liberty."

Their hope: that some day there will be a meeting at the summit which will become almost as important to humanity as the Sermon on the Mount.

Finally, the spirits of these undying dead pray: "Please, God, may our ship of state sail on and on in a world forever at peace."

'Don't let setbacks discourage quest for peace'

—Advises Mrs. J. Fount Tillman.

TRADITIONALLY, women have been in the forefront of most peace movements. The Woman's Division of Christian Service of The Methodist Church works tirelessly and doggedly toward this end. The term "doggedly" is used because it is descriptive of the determination, the pertinacity, and the persistence that some might call foolishness and others faith.

There is co-operation with other boards and agencies of the church in dedicated endeavors toward a common goal proclaimed by angels that first Christmas in their song of "Glory to God in the highest and on earth peace—."

Is it foolish to believe peace possible? If you think it is, then the *how* is of no significance.

We are reminded frequently that today the alternative

is total destruction. To accept such a fate without a persistent and determined effort to prevent it would be an insult to my God-given faith and to my intelligence.

Of course, there are entrenched evils, but our job as Christians is to try to overcome evil with good. If we have faith in the God of history and believe he has a plan in which we can become participants, then we must seek continuously to open channels for the release of spiritual power.

The star of Bethlehem was a greater force for good than all man-made satellites in orbit. Yet these instruments of power, rightly directed, can become peacemaking tools for the benefit of all mankind.

Working for peace is not easy. We may be misunderstood as to motives and as to procedures. It takes courage to stand for convictions, and the convictions must be reinforced by mature judgment based on sound knowledge. This requires careful study.

There must be understanding as well, for nations on a wartime economy cannot adjust to a peacetime program without considerable displacement in industry and losses to many citizens. The will to sacrifice for peace must be as great as the spirit to sacrifice in war.

Agencies working for peace need encouragement and support. Our Woman's Division was greatly concerned and glad to help make possible a Church Center at the United Nations. We should know the facts as to the good accomplished, the range of services rendered, the conflicts prevented, and the disputes settled by the U.N. Certainly mistakes have been made, but the greatest mistake of all would be for Christians to permit any failures to blind them to the great opportunities offered through such an organization.

The policy committee of the World Council of Churches at its annual meeting stated:

"God has reconciled the world to himself in Jesus Christ and has given to us a ministry of reconciliation. This requires of us that we labor to reconcile nations and peoples, as well as all men, to one another.

"We again call upon all Christians to support the sincere efforts of governments to achieve just and lasting peace. Even more widely, we make our appeal to all, be they politicians or scientists, educators or publicists, and indeed to all mankind. We do so with the conviction that a just peace concerns us all, that we must work together for it, and that agreement is eventually possible in a situation where no side is entirely right.

"All must use their gifts and offer their prayers to attain these great purposes, for all artificial barriers have been abolished in Jesus Christ."

General David M. Shoup, Commandant of the United States Marine Corps, is a graduate of Methodist-related DePauw University. Mrs. J. Fount Tillman is President of the Board of Missions Woman's Division of Christian Service.

'Practicing brotherhood is essential'

—Declares Martinius L. Johnson.

"PEACE ON EARTH, goodwill toward men" echoes as a universal desire of mankind. To live at peace with one's fellowman and in harmony with the ideals and principles relating to human dignity is a fundamental necessity and in reality a prerequisite to man's involvement in any type of social order.

As man resolves his conflicts with the forces of nature and his basic physical needs are satisfied, his prime concern becomes seeking ways to solve the many problems and putting into practice the principles that govern good human relations.

We see man striving to gain insight into the dynamics of human behavior, to understand the biological, social, and economic pressures that lead to individual differences, to comprehend the psychological implications involved in the variations of emotional experiences, to evaluate man's intellectual achievement in relation to change and progress. Man attempts genuinely to examine the cause and effect relationships in the social order which seem to precipitate conflicting ideologies.

With all man's efforts to understand his fellowman, we seem far removed from a lasting peace on earth. Man has formed hundreds of organizations dedicated to preserving peace and improving international relations —thus enabling mankind to exchange ideas, share information, develop resources to greater capacities, remove barriers of suspicion and mistrust, reduce tensions, and create goodwill. Yet we do not seem to move closer to peace.

We can only wonder if men as individuals have the right attitude toward securing peace, and if the organizations dedicated to peace have taken the proper approach toward preserving peace on earth.

Perhaps man has failed to gain enough insight into

Martinius L. Johnson (left), first secretary of Liberia's mission to the United Nations, served on the Security Council in 1961. Bishop Marshall R. Reed, of Michigan Area, is currently President of the Methodist Council of Bishops.

the proper relationships he ought to develop with Christian love.

Man must be concerned about the existence of man with regard to his total development as a human being. In order to secure peace, man must seek to form a relationship with God and his fellowman, a relationship depicted by a triangle with equal sides. If man loves God, he must love his fellowman in order for his relationship with God to be in the proper perspective. It is evident that the triangle becomes quite another form when the angles vary to the slightest degree, and thus our relationship with our fellowman becomes out of proportion, leading to increasing conflict.

Man has refused to consider and accept in actual practice the theory that all men, regardless of race or color or ideology, are created in the image of God, and consequently all men are in his likeness and are equal in his presence. This concept seems to be basic in resolving the conflicts of man against man, and forming the proper relationships with our fellowman—relationships which provide a depth of understanding through which we may move toward a lasting peace on earth.

'Goodwill remains key to international relations'

—States Bishop Marshall R. Reed.

ONE OF THE strange parallelisms of human history is the persistent dreaming of peace and continuous waging of war. While prophets eight centuries before Christ urged that swords be beaten into plowshares, their kings waged war against their neighbors.

There never has been so much talk of peace in the history of our country as is heard today. Tangible evidence of the progress toward peace is the fact that many persons look to the United Nations as our best hope for a peaceful adjustment of differences among nations.

Yet we are building a war mind. One of our foremost military strategists says that during the next 10 years the chances are 50-50 for an all-out nuclear war that may annihilate the human family.

How are we going to avert this disaster? Such a question forces us to face another one: why do we have wars?

Many a war is a result of injustice imposed by a power having a sense of superiority. We have a good illustration of this in World War II. We usually blame Adolf Hitler as the cause, but there were deeper reasons. Some authorities ascribe it to the extremely harsh terms imposed upon Germany after World War I.

The deeper cause for any war is found in the spirit of man, evidenced in his evaluation of other peoples.

In the Christmas Gospel, Luke tells of the heavenly host chanting "on earth peace, goodwill towards men." A free translation might be: "On earth, peace to men of goodwill."

Here we find an answer to our question of "Peace —but how?" The answer is in a quality of character which we should covet for ourselves and which we should encourage in others. It is described in one word: goodwill. When one has it, he will look upon others as the potential children of God, and as such entitled to certain rights. He will examine his own motives to make sure that he does not consider himself one of God's chosen people and therefore entitled to rule the world.

In international affairs, goodwill cannot be bought. A few years ago when I was in India, Governor Velodi of Hyderabad told me that any contribution by the people of the United States to India should be given through their missionaries—not through the government. I was startled by his mention of missionaries, because he is a Hindu. He told me that the Indians have learned to trust the missionaries, but that anything given by the government would be held under suspicion because the people of India would wonder what was wanted of them.

The first far-reaching implication of this statement is that the people of India have come to trust the missionaries because of their unselfish spirit and the unselfish element in their faith. Such trust is the real basis of goodwill and peace.

The second implication is that our country could not buy the goodwill of India if the people could not trust us. If they did trust us, such an attempt would be unnecessary.

In recent months, Russia has been increasing its outlays for foreign aid. Why is Russia doing this? It cannot be that she has a surplus not needed for her own people. It cannot be the good Samaritan motive, for they do not believe in the man who gave us the good Samaritan idea.

After exploring all the possibilities, the author-economist Barbara Ward * states that the only motivation she can discover is to make friends and influence people. That is, if war should come, Russia wants these nations to which she gives aid to be on her side.

How much different is *our* motivation for foreign aid? We cannot forget Gov. Velodi's remark about gifts being suspect. Our own reaction to it is that a great nation should be above suspicion.

Peace—but how? Our answer is by the spirit of goodwill, which means that we recognize that all men are created equal and, as such, are entitled to their rights. It means that the claim to superiority cannot rest on color or creed or wealth, but only upon character. It means that there are no favorites with the Eternal, but that all are equal in His sight if their lives are right. It means that as a nation we will not boast of our military strength, talking much of our Peace Corps and at the same time threatening to resume nuclear tests if some other country does.

This is a conviction related to our faith in a God of justice. Jesus is reported to have urged the people to be perfect even as their Father in heaven is perfect. His meaning is that God caused the sun to shine upon the evil and the good, and the rain to fall upon the just and the unjust. In other words, the perfection to which we are called is the perfection of goodwill toward all. This is the perfection to which we do well to aspire, for it puts us on God's side and on the way to peace.

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* *Barbara Ward, a British economist of international renown, has studied extensively the issues dividing East and West in the cold war.*—Eds.

Where the FUSE is Burning...

BRASH BOASTS of superiority in destructive terror almost drown out the Gospel message of peace this Christmastide, while dire threats explode like nuclear blasts above the calm voices exhorting international goodwill.

The fuse of war is sputtering in these six spots:

1. Berlin. The West warns that the alternative to continued freedom of West Berlin is war. The Soviet Union threatens to precipitate a holocaust by putting the city's fate at the mercy of the communist rulers of its puppet East Germany.

2. Cuba. The Kremlin has clamped its fist on Fidel Castro's island only 90 miles from Florida, and has installed missile bases, manned by Russian technicians, which menace this country. The United States has served notice it will use force to halt further Red encroachments in the Western Hemisphere.

3. South Viet Nam. The United States has put 10,000 troops in this embattled Southeast Asian country, where communist Viet Cong guerrillas (urged and supplied by Russia) are threatening to overthrow the pro-Western government. Military experts predict a long localized war, if the anti-Red regime can be saved for the Free World. Leaders of both the West and the Iron Curtain bloc hope that the strife can be kept from spreading.

4. India-China border. Indian military patrols clash sporadically with Red Chinese forces in a disputed border area. India has warned that further Red advances mean full-scale war.

5. Algeria. Independence from France after a bloody seven-year war brought fierce struggles between Moslem rivals for control of the new nation.

6. The Congo. The United States supports United Nations' efforts to reconcile the Central Government and secessionist Katanga province. Russia pushes for tough action in this former Belgian colony, while warring factions clash intermittently.

In this charged atmosphere, positive efforts for peace are vital to insure the survival of mankind.

BRITISH METHODISM'S

Amazing Dr. Soper

By E. L. HOMEWOOD

ONE thing this transatlantic visitor didn't expect to find at British Methodism's West London Mission was a music-hall comic. But there at the piano one sat, pounding the ivories and singing lustily. Or so I thought until he was pointed out as the Rev. Donald O. Soper, Ph.D., the Mission's superintendent, entertaining young people at their Saturday-night party in Fellowship House. He had started these dances long before British Methodists permitted such activities in their church halls.

Dr. Soper is a big hit at such affairs, but it isn't in the entertainment field that he has become famous. He is known around the world for his controversial preaching and for his paperback books about people and religion.

His countrymen know him as a man of hard conviction and dramatic action. When British and French troops were fighting Nasser's men in Egypt, Dr. Soper hurried from the Mission after a Sunday-evening service to lead his congregation and hundreds of students in a protest march through London's West End. His sermon had held the reason:

"I have for many years proclaimed my complete conviction that all fighting is contrary to the spirit and teaching of my Lord. For the first time in my life, I am ashamed of the country in which I was born, and which I love."

The British expect such things of Dr. Soper. They have seen him tangle with hecklers from his soapbox in Hyde Park and Tower Hill. They have heard him on the radio and seen his image on television. To them, his name is as familiar as Prime Minister Harold Macmillan's —even when they don't know his church.

Every Wednesday, Dr. Soper goes to the people at London's Tower Hill. There, in shirt sleeves, he exhorts the repentant and defiant alike.

Methodists consider him something of a rebel, but they are proud he is one of them. Some say Donald Soper is modern Methodism at its best; some disagree.

This is the man whom the British Broadcasting Company banned from the air early in World War II because of his pacifist views. Yet six months after the war ended, the BBC asked him to take over a series of Thursday-evening broadcasts. And when they decided to put religious programs on television, he was the first clergyman asked to appear.

This is the man who, on one North American visit, held a week-long preaching mission in an auto-workers union hall, then moved to a big-city church. He preached on family life, international affairs, labor, and peace. Unlike most evangelists, he doesn't preach about salvation of individual souls.

"I never had much use for this form of evangelical preaching," he told a group of young people. "I think it is intensely selfish and materialistic, and in the end it doesn't deliver the goods. . . .

"Whether Billy Graham comes, or whether any other evangelist comes, quite a lot of people are converted . . . rather as some people have a summer holiday. I don't think it does them much harm. In the normal processes of ordinary church life, about the same number of people are converted as in these great jamborees. Unless our realism is directed not only to the salvation of persons, but also to the corporate salvation of the world—the kingdom of God, it must end both in heresy and in failure."

But Dr. Soper, himself, has traveled widely as an evangelist—to India, New Zealand, Ceylon, Canada, and Japan. He has visited Moscow and Warsaw.

Newsmen met him when he arrived at Vancouver Airport on a North American visit. He was wearing a pork-pie hat, bow tie, a sports coat, and massive horn-rimmed glasses. A reporter asked: "Are you trying to look like a layman?" "No," Dr. Soper quipped. "Just normal!"

It's this informal attitude that makes his meetings so successful, especially when he invites questions from his listeners. People who know him say that's the kind of work he does best. He's been doing it for over 30 years.

His Sunday-afternoon crowds in Hyde Park aren't always so large as those at Tower Hill, but they are just as persistent in their questioning. "Come on, take that record off and play a new one," he boomed at one regular listener who had been firing the same question at him for weeks.

It seems to be almost a tradition that Dr. Soper says things his listeners don't want to hear. Yet the Methodist Conference elected him president.

"My election does not necessarily mean identification of the Methodist Church with my views," he said after accepting the office. His views made headlines all over Britain during his term of office.

"Dr. Soper will take on all comers" the *Lancashire Evening Post* proclaimed.

He makes the most of his opportunities to put his Christian principles into active practice at West London Mission. It's the largest single social welfare agency of British Methodism, and Dr. Soper takes a keen interest in every activity.

At Christmas he dons a Santa suit to play the part of Father Christmas

Teacher's Prayer

By ELSA L. ROWE

MAY I NEVER dull the wonder in a child's eyes, nor destroy his faith. May I never stultify his curiosity with too-ready words of authority, nor thwart his groping for truth with the too-pat answers of cynical maturity.

May I demand of my pupils only those things which I demand of myself. Asking courtesy, I will be courteous in turn; if I bespeak their attention, then I, too, will give attention, and interest. May I never poke and pry; rather, let me help each child to preserve the dignity and security of his personal world.

It shall be my aim to behave in such a way that no child who would follow in my footsteps will find the way questionable or devious. The human product in which I deal is malleable; make the form of my standards firm to strengthen its molding.

May I forever strive to know much about that of which I speak; let my words be simple, my approach direct. May I teach not to enhance my own glory and prestige but to insure that each pupil carries away from class a new thought, a new way of looking at an old one, a desire to think longer and look further. May the facts I present to him never be left lifeless in the classroom. Rather, let me remember that "if the pupil has not learned, the teacher has not taught."

It is my hope that each child will feel more at home in the society in which he moves, more sure of himself, a bit prouder of his environment and his responsibility in shaping it—his home, his community, his country.

Let no student leave my class without a working knowledge of the facts presented there. If he has learned to reason a little more clearly, to accept responsibility a little more fully, then I have not failed. But I will not be discouraged when failure comes.

May all members of my classes henceforth approach the new with anticipation, the old with discernment, life with eagerness, and all knowledge with the expectation of achievement. To this end I will teach. For teaching is a privilege, not a duty; a profession, not a livelihood. A lesser ethic than this betrays both the profession and the privilege of which I speak.

for the Kingsway Crèche. Fifty to 60 babies and toddlers are cared for there while their mothers work. It also serves as a training school for children's nurses.

He makes regular visits to Hungerford House to meet people like the old man who sells umbrellas in the Haymarket and the little woman who sings on street corners. Hungerford provides accommodation for about 70 old people unacceptable in government hostels.

Most of the Mission's enterprises have been started because of a specific need. Eleven projects were listed in a recent West London Mission advertisement in *The British Weekly*. They included the Kingsway Crèche, Alfred Hartley and Sydenham Houses for old people, Kingsway House for young mothers and babies, Katherine Price-Hughes Hostel for young girls in need of care, Hungerford House for the unwanted, Fellowship and Emerson Bainbridge Houses for students, Kingsway Youth Club, and the WLM Clothing Store.

Nearly all these projects are concentrated within a six-mile radius of Kingsway Hall, headquarters of the 75-year-old Mission. It takes a staff of almost 300 to run them, including deaconesses, full-time help, and volunteers. Dr. Soper meets with them every morning. He arrives after breakfast and remains until seven or eight o'clock in the evening. A deaconess prepares his vegetarian lunch and places a book beside his plate at noon every day. He is seldom able to have meals with his wife and daughters, and rarely gets a free day.

Even Dr. Soper doesn't know just how effective all this hustle and bustle really is. He told an audience recently that only a few of the prostitutes and needy girls cared for at the Katherine Price-Hughes Hostel are converted and join a church. Less than 10 per cent seek a complete moral recovery. But it isn't time and effort wasted, he said, for if only one out of the hundreds were set on her feet and turned to the light the program would be worthwhile.

After 26 years at West London Mission, Dr. Soper still holds firm to his guiding principle: "You can't solve the whole problem, but the people you do serve are important, so let's get on with the job."

How Great Is His Heart

By HELEN KESNER

"Suddenly a hand seemed to touch mine. . . Not a word was spoken, yet all around me I felt a muted, compassionate answer to my need."

IT WAS late afternoon on a day winter had painted gray with one last, vengeful sweep before giving way to spring. We had been invited out for dinner. My husband, Claude, would be home any minute. A sitter was coming to stay with seven-year-old Mike, and I was making the usual preparations for a night out.

The scene was one that might be found in the home of any close-knit, happy family—but in an instant it was shattered!

A phone call from the police informed me that my husband had lost control of his car, smashed into a steel pole, and died instantly.

For weeks I lived a nightmare, at first fighting the reality of death, then praying for the grace to accept it. Now four months have passed since Mike and I lost our beloved Claude. We know we shouldn't count the months, for there will be many more; all we can do is recall the sound of his voice and the touch of his hand.

With the wonderful recuperative power of a child, Mike seems almost adjusted to his loss. Even I, who sought escape in disbelief and defiance, have had to face it. But what I have not faced until now is the knowledge that I, too, have been lost. I have been in the world, but not a part of it. I've been detached, imprisoned in my own grief.

I never thought to ask: Here is the widow, but where am I? When does awakening come? How? Is it earned or given us in mercy? I still don't know all the answers. But this is how it came to me today:

I was in church. It has not been easy for me to go, but this morning I went alone, feeling proud that I was so strong. I joined in the hymns and prayers, listened attentively to the sermon. I was composed and dry-eyed. The service neared the end and we opened our hymnals for the closing music.

Then, just as on that terrible day in March, I was caught off guard. The hauntingly beautiful lyric I had chosen for my husband's funeral service was being sung by the congregation.

The comfort and strength of the words were lost to me. The raw suffering was back, intense and personal. My first impulse was to bolt from the church, hide my grief, lose my composure in privacy. But something held me rooted. With face uncovered, I stood there weeping silently.

Suddenly a hand seemed to touch mine—lightly, as though to comfort me. Not a word was spoken, yet all around me I felt a muted, compassionate answer to my need. It was as if the whole congregation were saying:

"We want to understand. We are sorry because you are sad. Let us come into your heart again. We are eager to come, if you'll only share with us, not make us feel like intruders." In that moment of awareness I let my grief go out to them. I shared it with them. They knew what need I had of them.

My aloneness was gone.

All day I have felt reborn. I am eager for tomorrow to come, eager to face the challenge of living. It has taken me half a lifetime to discover that all comfort one needs is here—right here on earth—ready to fill my need.

I am finding a new oneness with humanity. I am beginning to belong in life again as I never did before.

IF the Communists TAKE OVER in the United States

By ROY L. SMITH

THE QUESTION implied in the title of this article is no literary figure of speech. It is the goal toward which every communist strategy is aimed—the take-over of the entire world.

In November, 1956, Nikita Khrushchev announced, "History is on our side. We will bury you!" Approximately one year later, he said: "We cannot co-exist eternally. One of us must go to his grave. We do not want to go to the grave. They don't want to go to their graves either. So what must be done? We must push them to their graves."

Khrushchev was reasserting Karl Marx's unalterable belief in the scientific principles of history. Marx held that humanity is helpless in the face of the oncoming of communism—that to oppose it is as stupid as trying to outwit the law of gravity. Exactly as the Christian believes in the ultimate triumph of the will of God, the Communist believes in the ultimate supremacy of his materialistic principles. At the same time, Khrushchev was notifying the world that if it becomes necessary to "push" democracy to its grave the Communists are prepared to do that very thing. That means war to the death!

If the Communists should win, what then might we expect should happen to the United States?

1. The free press would be destroyed.

Within a matter of minutes—or at most hours—every radio, television, and newspaper would be in the hands of the Communists. This would extend to all house organs, parish papers, denomination publications, church-school literature, magazines, scientific periodicals, and trade journals. In those papers that might be published by the communist government, every headline, feature, cartoon, and illustration would be dictated by official government authorities. The free press is one of the bulwarks of democracy. Communism cannot let it endure!

2. All freedom of assembly would be ended!

No public meetings of any kind would be permitted without official approval. This rule would apply to every type of gathering—religious, professional, social, political, scientific, or recreational.

If any group should want to meet for any reason, it would be necessary to get official permission, to submit to the authorities a description of the program to be presented, and to consent to the injection of a period of indoctrination into the program, this to be furnished by and supervised by the government. Even a dinner party consisting of a few guests could be investigated and might be subject to suppression.

On the other hand, tens of thousands of meetings would be scheduled by the Party, attendance upon which would be compulsory. The programs of such meetings would be long Marxist harangues.

3. All forms of constitutional government would be outlawed.

Any constitution represents an agreement between the government and the people in which the rights of all are described and duties outlined. Under a communist regime, no individual has any rights. Therefore, a constitution which recognized rights would be null and void. The American Bill of Rights, for example, consists of a series of prohibitions imposed on the government in the interests of the people. Such a concept would be intolerable in the case of a communist take-over.

4. The right of trial by jury would be liquidated.

According to the Napoleonic code, under which Russia has conducted her criminal trials for almost 100 years, the accused is assumed to be guilty until he can prove that he is innocent. Under the code which is the instrument of government in American and British trials, the accused is assumed to be innocent until the prosecution proves him guilty. Under the Russian communist code, the case is decided in the privacy of the Party committee room, and the judge executes the orders. There are no juries consisting of a man's peers. Even his defense attorney is not permitted to cross-examine the witnesses produced by the prosecution, and it sometimes happens that he does not know under what law his

The Author needs no introduction to most Methodists—particularly TOGETHER *readers. A contributing editor whose* Little Lessons in Spiritual Efficiency *total 733 installments (see page 51), he is a former editor of* CHRISTIAN ADVOCATE *and widely known as a speaker and author. This article is condensed from a chapter in Dr. Smith's most recent book,* The Future Is Upon Us *(© 1962 by Abingdon Press).*

client is being tried until the court opens and the charge is made.

5. All rights of private property are to be repudiated.

Karl Marx assigned all the evils and injustices of this world to the "crime of private property." It is, in the Communist's vocabulary, the sum of all villainies. Therefore, liberation of any people means the expropriation of their private property by the political authorities.

This would mean that all securities would immediately become valueless. Insurance policies, deeds of trust, mortgages, and titles to property would all become scraps of paper. No individual or corporation would be allowed to collect any outstanding debt. Corporations, estates, foundations, endowments, and trusts would be liquidated in favor of the state.

6. There would be no free election.

Theoretically, there can be no free election under a communist regime, for the simple reason that the regime is always right—that is, it has followed the Marxist line—and, according to communist logic, any popular election would be no better than a waste of time. No matter how such an election might go, it would in no way change the pattern or the program of the government.

7. There could be no independent organizations.

No group of citizens would be allowed to organize for any purpose without the consent of the government; and in giving that consent the government would require that the officers chosen would be acceptable, the programs approved, and the objectives satisfactory to the state.

There could not be even so much as a motorcycle club, a ski club, or a Little League baseball organization that was not communist approved.

8. No independent opinion could be tolerated.

In every land in which a communist take-over has occurred, there is an official Party "line." This represents the last word in finance, political purpose, economic administration, education, and social philosophy. It is impossible for the citizen to deviate from the official line in either his private conduct or conversation.

9. Free choice of profession by individuals would be outlawed.

No youth would be allowed to decide what profession he would follow, for that would be decided for him by the Party on the basis of the anticipated national needs. If he happened to be in the top 25 percent in the schools up until the time he was 14, he would automatically go into the group that was destined for the university. If he were in the lower 75 percent, he would be assigned to the labor battalions on the basis of the current need for workers. Similarly, adults would be assigned to their industrial responsibilities as soldiers are assigned to their military duties.

10. All free inquiry would come under the ban.

There could be no local "studies" of social or moral conditions permitted. There could be nowhere any free discussion of matters of state, government, health, education, economics, or politics. In every case, the Party would decide the matter, and "discussions" would consist of a description and a memorizing of the official decisions. The communist state does not permit itself to be questioned or analyzed.

11. We would be subjected to a program of 24-hour-a-day brainwashing.

We would never be allowed to free ourselves from slogans, loudspeakers, official indoctrination, discussions, and fear. We would live under a government of terror in an atmosphere of frightened suspicion. The whole purpose of the government would be to remold us in the pattern of the Marxist man.

12. Absolute freedom of worship could not be permitted.

Worship services might be permitted, but the matters with which the church could concern itself would be strictly limited. There could be no church schools, religious education, training classes, spiritual instruction, or evangelism of any form. No church gatherings of any kind, except for worship approved by the government, would be permitted. There could be no "fellowship" dinners, "coffee socials" following the morning service, or men's club dinners. There could be no women's societies which aimed at missionary work, social service, political studies, or discussions.

13. All education would be taken over by the state.

No parent would have any choice in the matter of schooling for his child, what studies he could pursue, what texts should be consulted, or the routines to be followed. From the moment the child entered the door of the schoolhouse until he returned to the home fireside, he would be completely beyond the reach of the parents.

14. Every man's economic interests would be subject to the dictates of the government.

Any man would be limited in the matter of what he could or could not buy, he would be compelled to accept the goods offered and not the goods he might prefer or seek. He would be spied upon, threatened on occasion, and forever reminded that he was the property of the state. Only within certain narrow limits would he be permitted to save for his old age; in everything he would be regimented and regularized.

15. The members of the Communist Party would become the new elite.

There is no caste system anywhere in the world so hard or so closely guarded as that which exists in every land in which the Communists have taken over. It is almost true that a card-carrying Communist is the only man in any Communist country who has any "rights" which protect him in any aspect of his life or activities.

These harsh certainties are not the product of an overactive imagination. The reader is invited to compare the items enumerated with the observable facts in Cuba, Tibet, Hungary, or today's China. The stern realities immediately become evident.

To my mind, the ministers of America hold a vital place in the fight against communism. As men of God, you know what this atheistic enemy can and will do to the souls of men. . . . By urging Americans to rededicate their lives to God, to live the values they profess, to uphold the ideals of Christian truth and justice, you can do valiant service for our nation.

—J. Edgar Hoover

He would give today of the love which was born in him one Christmas long ago when he first knew he had received love.

HE WOKE suddenly and completely. It was four o'clock, the hour at which his father had always called him to get up and help with the milking. Strange how the habits of his youth clung to him still! Fifty years ago, and his father had been dead for 30 years, and yet he waked at four o'clock in the morning. He had trained himself to turn over and go to sleep, but this morning, because it was Christmas, he did not try to sleep.

Yet what was the magic of Christmas now? His childhood and youth were long past, and his own children had grown up and gone. Some of them lived only a few miles away, but they had their own families, and though they would come in as usual toward the end of the day, they had explained with infinite gentleness that they wanted their children to build Christmas memories about *their* houses, not his. He was left alone with his wife.

Yesterday she had said, "It isn't worth while, perhaps—"

And he had said, "Oh, yes, Alice, even if there are only the two of us, let's have a Christmas of our own."

Then she had said, "Let's not trim the tree until tomorrow, Robert —just so it's ready when the children come. I'm tired."

He lay in his big bed in his room. The door to her room was shut because she was a light sleeper, and sometimes he had restless nights. Years ago they had decided to use separate rooms. It meant nothing,

"The big star hung lower over the barn roof, reddish gold. The cows looked at him, sleepy and surprised. It was early for them, too."

Christmas Day *in the Morning*

By PEARL S. BUCK

they said, except that neither of them slept as well as they once had. They had been married so long that nothing could separate them, actually.

Why did he feel so awake tonight? For it was still night, a clear and starry night. No moon, of course, but the stars were extraordinary! Now that he thought of it, the stars seemed always large and clear before the dawn of Christmas Day. There was one star now that was certainly larger and brighter than any of the others. He could even imagine it moving, as it had seemed to him to move one night long ago.

He slipped back in time, as he did so easily nowadays. He was 15 years old and still on his father's farm. He loved his father. He had not known it until one day a few days before Christmas, when he had overheard what his father was saying to his mother.

"Mary, I hate to call Rob in the mornings. He's growing so fast, and he needs his sleep. If you could see how he sleeps when I go in to wake him up! I wish I could manage alone."

"Well, you can't Adam." His mother's voice was brisk. "Besides, he isn't a child any more. It's time he took his turn."

"Yes," his father said slowly. "But I sure do hate to wake him."

When he heard these words, something in him woke: his father loved him! He had never thought of it before, taking for granted the tie of their blood. Neither his father nor his mother talked about loving their children—they had no time for such things. There was always so much to do on a farm.

Now that he knew his father loved him, there would be no more loitering in the mornings and having to be called again. He got up after that, stumbling blind with sleep, and pulled on his clothes, his eyes tight shut, but he got up.

And then on the night before Christmas, that year when he was 15, he lay for a few minutes thinking about the next day. They were poor, and most of the excitement was in the turkey they had raised themselves and in the mince pies his mother made. His sisters sewed presents and his mother and father always bought something he needed, not only a warm jacket, maybe, but something more, such as a book. And he saved and bought them each something, too.

He wished, that Christmas he was 15, he had a better present for his father. As usual, he had gone to the ten-cent store and bought a tie. It had seemed nice enough until he lay thinking the night before Christmas, and then he wished that he had heard his father and mother talking in time for him to save for something better.

He lay on his side, his head supported by his elbow, and looked out of his attic window. The stars were bright, much brighter than he ever remembered seeing them, and one was so bright he wondered if it were really the star of Bethlehem.

"Dad," he had once asked when he was a little boy, "what is a stable?"

"It's just a barn," his father had replied, "like ours."

Then Jesus had been born in a barn, and to a barn the shepherds and the Wise Men had come, bringing their Christmas gifts!

The thought struck him like a silver dagger. Why should he not give his father a special gift, too, out there in the barn? He could get up early, earlier than four o'clock, and he could creep into the barn and get all the milking done. He'd do it alone, milk and clean up, and then when his father went in to start the milking, he'd see it all done. And he would know who had done it.

He laughed to himself as he gazed at the stars. It was what he would do, and he mustn't sleep too sound.

He must have waked 20 times, scratching a match each time to look at his old watch—midnight, and half past one, and then two o'clock.

At a quarter to three, he got up and put on his clothes. He crept downstairs, careful of the creaky boards, and let himself out. The big star hung lower over the barn roof, a reddish gold. The cows looked at him, sleepy and surprised.

"So, boss," he whispered. They accepted him placidly, and he fetched some hay for each cow and then got

READER'S CHOICE

Pearl S. Buck is that rare type of writer who can spellbind readers whether they're 15 or 100 years old. A recurring theme in many of her writings is an attempt to convey her personal concern with love as the epitome of being—love of man and life through God. This is evidenced in her recent book, *A Bridge for Passing*, and in this *Reader's Choice*. Our thanks and $25 to Grace W. Morse, Nyack. N.Y., who nominated it. Copyright © 1955 by Pearl S. Buck. Reprinted by permission of Harold Ober Associates Inc.—Eds.

the milking pail and the big milk cans.

He had never milked all alone before, but it seemed almost easy. He kept thinking about his father's surprise. His father would come in and call him, saying that he would get things started while Rob was getting dressed. He'd go to the barn, open the door, and then he'd go to get the two big empty milk cans. But they wouldn't be waiting or empty; they'd be standing in the milk house, filled.

"What the—" he could hear his father exclaiming.

He smiled and milked steadily, two strong streams rushing into the pail, frothing and fragrant. The cows were still surprised but acquiescent. For once they were behaving well, as though they knew it was Christmas.

The task went more easily than he had ever known it to before. Milking for once was not a chore. It was something else, a gift to his father who loved him. He finished, the two milk cans were full, and he covered them and closed the milk-house door carefully, making sure of the latch. He put the stool in its place by the door and hung up the clean milk pail. Then he went out of the barn and barred the door behind him.

Back in his room, he had only a minute to pull off his clothes in the darkness and jump into bed, for he heard his father up. He put the covers over his head to silence his quick breathing. The door opened.

"ROB!" his father called. "We have to get up, son, even if it is Christmas."

"Aw-right," he said sleepily.

"I'll go on out," his father said. "I'll get things started."

The door closed and he lay still, laughing to himself. In just a few minutes his father would know. His dancing heart was ready to jump from his body.

The minutes were endless—10, 15, he did not know how many—and he heard his father's footsteps again. The door opened and he lay still.

"Rob!"

"Yes, Dad—"

"You son of a—" His father was laughing, a queer sobbing sort of a laugh. "Thought you'd fool me, did you?" His father was standing beside his bed, feeling for him, pulling away the cover.

"It's for Christmas, Dad!"

He found his father and clutched him in a great hug. He felt his father's arms go around him. It was dark, and they could not see each other's faces.

"Son, I thank you. Nobody ever did a nicer thing—"

"Oh, Dad, I want you to know —I do want to be good!" The words broke from him of their own will. He did not know what to say. His heart was bursting with love.

"Well, I reckon I can go back to bed and sleep," his father said after a moment. "No, hark—the little ones are waked up. Come to think of it, son, I've never seen you children when you first saw the Christmas tree. I was always in the barn. Come on!"

He got up and pulled on his clothes again, and they went down to the Christmas tree; and soon the sun was creeping up to where the star had been. Oh, what a Christmas, and how his heart had nearly burst again with shyness and pride as his father told his mother and made the younger children listen about how he, Rob, had got up all by himself.

"The best Christmas gift I ever had, and I'll remember it, son, every year on Christmas morning, so long as I live."

They had both remembered it, and now that his father was dead he remembered it alone: that blessed Christmas dawn when, alone with the cows in the barn, he had made his first gift of true love.

Outside the window now the great star slowly sank. He got up out of bed and put on his slippers and bathrobe and went softly upstairs to the attic and found the box of Christmas-tree decorations. He took them downstairs into the living room. Then he brought in the tree. It was a little one—they had not had a big tree since the children went away—but he set it in the holder and put it in the middle of the long table under the window. Then carefully he began to trim it.

It was done very soon, the time passing as quickly as it had that morning long ago in the barn. He went to his library and fetched the little box that contained his special gift to his wife, a star of diamonds, not large but dainty in design. He had written the card for it the day before. He tied the gift on the tree and then stood back. It was pretty, and she would be surprised.

But he was not satisfied. He wanted to tell her—to tell her how much he loved her. It had been a long time since he had really told her, although he loved her in a very special way, much more than he ever had when they were young.

HE HAD been fortunate that she had loved him—and how fortunate that he had been able to love! Ah, that was the true joy of life, the ability to love! For he was quite sure that some people were genuinely unable to love anyone. But love was alive in him, it still was.

It occurred to him suddenly that it was alive because long ago it had been born in him when he knew his father loved him. That was it: love alone could waken love.

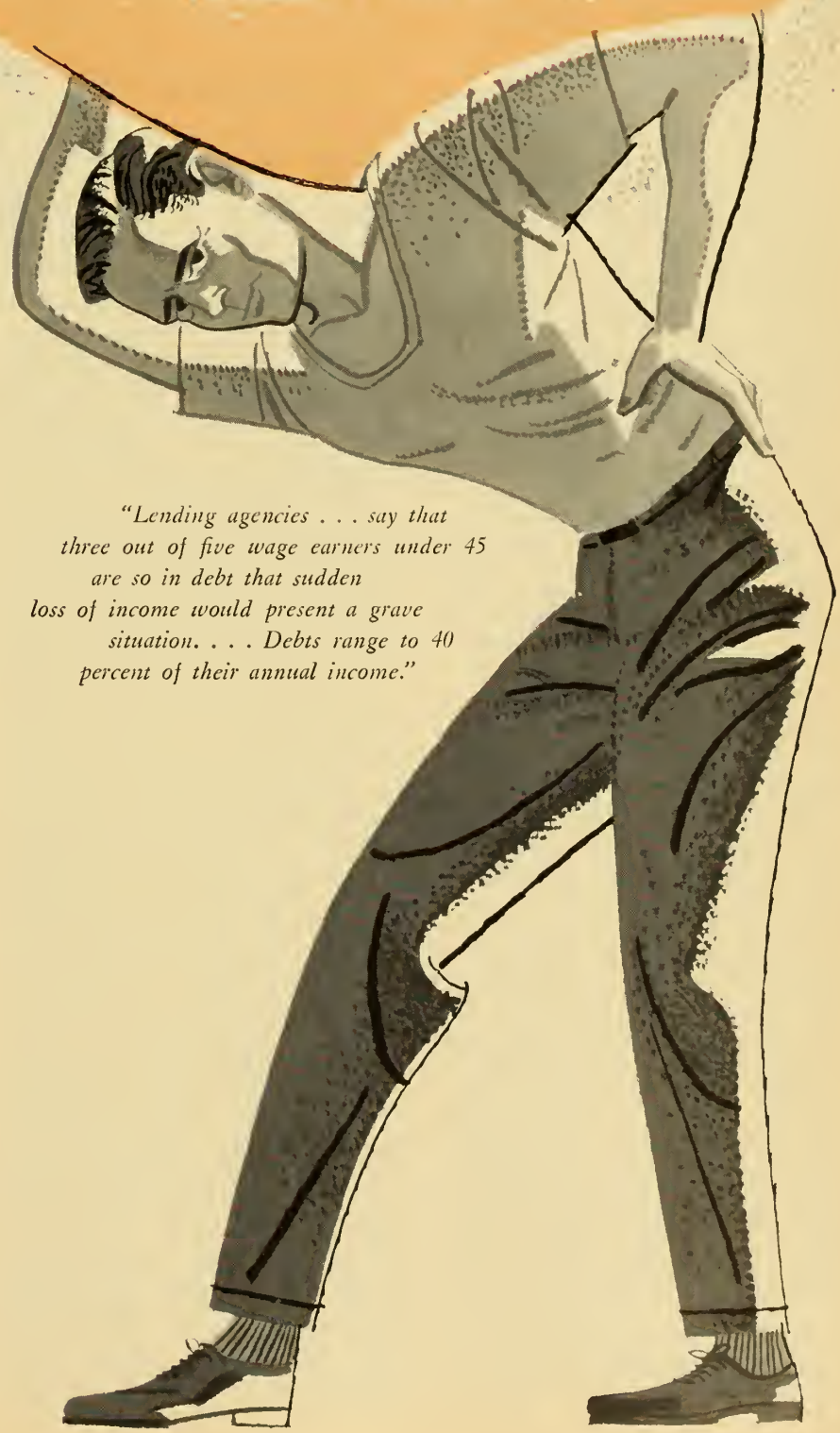
And he could give the gift again and again. This morning, this blessed Christmas morning, he would give it to his beloved wife. He could write it down in a letter for her to read and keep forever. He went to his desk and began his love letter to his wife: *My dearest love . . .*

When it was finished he sealed it and tied it on the tree where she would see it the first thing when she came into the room. She would read it, surprised and then moved, and realize how very much he loved her.

He put out the light and went tiptoeing up the stairs. The star in the sky was gone, and the first rays of the sun were gleaming the sky. Such a happy, happy Christmas!

COULD YOU MEET A FINANCIAL CRISIS?

By JOHN VANCE



"Lending agencies . . . say that three out of five wage earners under 45 are so in debt that sudden loss of income would present a grave situation. . . . Debts range to 40 percent of their annual income."

THERE IS A man in every bank—whether on Wall Street or Main Street—whose job it is to worry about your financial condition. Here is what one bank officer told me:

"More than 60 percent of all Americans are skating on such thin ice financially that any interruption of a paycheck, any period of joblessness lasting more than a month or so, or the sickness or disability of a breadwinner may be enough to pitch the family into insolvency."

He continued: "But a large proportion of such hardship cases need not result if people did not panic and take rash or impulsive steps when the family's income is unexpectedly shut off. Actually, the majority of householders has resources, assets, and potential lenders they do not even know about. Disaster need not result, if you know what to do when you're lopped from a payroll!"

The banker showed me the files on two salesmen whose names he changed to protect them. They had been laid off after a calamitous fire burned out their company's offices.

Harry, 32, became nervous and fearful when suddenly he found himself without a salary. To get cash to pay the high monthly charges on his new car, medical and dental bills, the house mortgage, food costs, fuel bills, and other fixed expenses, he borrowed too quickly. As a result, Harry contracted more debt and ruinous new interest charges.

Tom, 31, on the other hand, kept cool. He and his wife Beth took inventory and analyzed their assets and debits this way:

1. *Insurance policies.* Tom found they had substantial cash values, and by borrowing these cash equities (at a true interest rate of only 5 percent annually), he was able to retain his auto and meet the monthly $79 payments on it. He also wisely bought enough low-cost *term* insurance to replace the sum borrowed.

2. *Credit union.* Without knowing much about it, Tom had joined a community credit union and paid a modest monthly charge for belonging. Now he learned that he could get a $500 loan at 3 percent interest for as long as four years.*

3. *Mortgage escrow account.* For nine years the bank which held Tom's mortgage had paid taxes and insurance on his house from the extra dollars in Tom's monthly payment. In that time, his account had accumulated extra funds as a reserve. When Tom explained his predicament to a vice-president of the bank, the unexpended $296 in his escrow account was returned to him, and he was given a three-month moratorium on his mortgage payments.

(Lending institutions are not the flint-hearted ogres depicted in fiction and comic strips; if you have a good credit record and meet payments on time, you will find that most banks, insurance companies, and savings-and-loan associations will try to work out an arrangement to ease your debt during a family emergency.)

FOUR months later, when Tom landed a new job with more responsibilities and a larger salary, he had spent $2,100 obtained from the three sources above. Had he panicked and borrowed from loan sharks, the jacked-up interest rate might have enmeshed him so disastrously that he would have spent years paying debts.

But what had Harry done that was so foolish? The banker explained:

"Harry hurried to a hole-in-the-wall private loan agency and obtained $900 on his furniture, appliances, and the equity in his car. That company's real interest rate is 50¢ a week for every $5 borrowed. That works out to 525 percent a year. Smith did not even think of coming to the bank for help.

"Then, when his money was used up, he cashed in government bonds worth $800, not realizing that these securities could be pledged as collateral for a bank loan at 5 percent.†

"Before Harry found a job, his car was repossessed and sold, his wife had to go to work, and their house was sold at a loss. All because Harry had not taken stock of the best sources of financial aid open to him.

"Five million other Americans this year will face personal financial crises, and of this number almost half will make the same mistakes Harry did."

Lending agencies which keep tab on the spending habits of Mr. and Mrs. America say that three out of five wage earners under 45 are so in debt that sudden loss of income would present a grave situation. The majority of these heads of households is in debt for amounts ranging from 10 to 40 percent of their annual income. Circumstances other than sudden unemployment can hit them hard: a shortened workweek, a cut in wages, or loss of expected overtime can blitz a family already dangerously in debt.

Fortunately, many cities have public and private agencies with debt counselors who—for a modest fee or no charge at all—will advise you on how to consolidate your bills, cash in on your hidden assets, and find new money sources to help you over the hump at a humane interest cost.

Your best bet, if money trouble suddenly looms, is to sit down, coolly analyze your situation, and make a plan. If you are not adept at figures, or feel you need professional advice, you can get such aid from many labor unions, the Veterans Administration, state bureaus, the local retail-credit bureau, the Family Service Association of America, and other similar agencies.

John Andrews, a mechanic in San Francisco, was laid off at age 54. It was not easy for John to find another job, so he said: "Let's learn all we can about what we owe. What are our *fixed* expenses—such as the mortgage, car payments, food, gas and electricity?"

His next step was to study the nonfixed expenses which could be pared down or eliminated for awhile. These included recreation, clothing, insurance, and dental care.

ELINOR Andrews, who had been spending about $8.75 per person a week on food, tried home canning, bought plain bread instead of rolls, stocked more fish in place of meat, and eliminated rich pastries. The family saved 40 percent a month.

Recreation was the next expenditure to be whittled. Instead of going out for an evening's entertainment, the Andrews began to read books, to talk, and to listen to records.

The family found other ways to save, too. For example, expensive repair work on 15-year-old Sally's teeth —which would have cost $550—was postponed for six months. But medical-insurance payments were made.

When he finally found a suitable new job, John Andrews was pleasantly surprised—and relieved—to find that he and his family had weathered their 14-week period of no income with a minimum of worry.

Few of us are aware of the nationwide source of help available in the administrative offices of federal courts. These offices supervise Uncle Sam's Wage Earners' Plan, a program whereby temporarily hard-pressed families are saved from the stigma and handicap of bankruptcy.

If you find yourself head over heels in debt, unable to chop down the weedlike mass of bills and interest charges for appliances, furniture, doctors, car, and your home, you may become one of the 35,000 householders who this year will be saved from financial woe by the Wage Earners' Plan. Fostered by the National Bankruptcy Committee, it is a feature of the National Bankruptcy Act of 1938. It helps a hard-up family arrange reduced payments on their debts and avert financial ruin and loss of self-respect through bankruptcy proceedings. Most important, it enables you to get back on your feet by suspending interest payments for varying periods of time.

Here is how the Wage Earners' Plan works: A local federal referee in bankruptcy assigns a distressed family—at its request—to a trustee. By filing an application with a $15 fee, and retaining a lawyer for a modest fixed fee, a family head with

* [*Most credit unions charge 1 percent per month on a declining basis for the first $1,000 borrowed.*—Eds.]

† [*Certain U.S. government securities such as Savings Bonds cannot be pledged or assigned for loans.*—Eds.]

financial problems comes under the court's protection. His wages cannot be garnisheed; creditors must ask the court for permission to seize his possessions; and, if a car is needed for transportation to work, it is not subject to attachment.

Once in the plan, you must make up a list of your debts, promise not to buy anything on time payments without the court's permission, and agree to set aside a sizable sum monthly to apply on your old debts.

The court-appointed trustee parcels out bits of your salary to your creditors. The trustee's fee is 5 percent of the sums handled on your behalf. It is the modest stipend you pay him for stretching out your bill payments, interceding with your creditors, and bailing you out of troubles.

THE Bakers, a Kansas family of six, found themselves with liquid assets totaling $971 and bills amounting to more than $4,000. They took their troubles to the federal court offices in Kansas City, Kans., and Trustee Sam Blaine told them:

"You make $110 a week, Mr. Baker, and your wife earns $60. With your wholehearted co-operation, I will handle your bills and gradually get them paid. But I insist that you also put money each week into a savings account."

Jim Baker was incredulous. *Save* money when he was on the verge of bankruptcy? But Trustee Blaine asked only that the Bakers bring their paychecks to him every two weeks. He cashed the checks, gave the family enough to live on, paid bills a little at a time, and put a stipulated amount regularly in a savings bank.

Within 20 months the Bakers were out of debt, their credit was unimpaired, and they had $480 in their savings account. The trustee's fee (also taken from Jim Baker's paycheck on the installment plan) was $680. "And Mr. Blaine earned every cent of it," Jim Baker told me.

Similar help under this program is available to anyone in the U.S. who earns a salary.

Some families may be temporarily short even though they have money in the bank. If, for example, you owe a fairly large sum and do not wish to withdraw money from your savings account, you can get what is called a "short-term passbook loan" at low interest from your own bank. Your collateral is your own money. The bank simply holds your savings passbook until you repay the loan.

Or perhaps you own stocks and need money for a financial emergency, but do not want to sell the stocks. You take the shares to your bank and get a low-interest loan, pledging the stocks as collateral.

Sheer ignorance of potential government benefits plunges many distressed families into despair and bankruptcy. The AFL-CIO warns:

"Know the unemployment benefits you are entitled to in your own state and from Uncle Sam! If you are a veteran, visit your state veterans' office whether you are in financial trouble or not. Learn what you are entitled to. Many states give veterans a property-tax reduction, or a hefty cut in real-estate taxes. But you have to ask for those benefits, which may be real cash savings for you."

Other persons may be entitled to benefits if their incomes suddenly drop below a certain minimum. These include nonservice-disabled vets and some widows of GIs.

If you are an older worker or a widow with children under 18, do not delay in applying for Social Security benefits. In some states you may even be able legally to collect unemployment compensation *in addition* to your Social Security.

Your greatest assets in a time of financial crisis are a desire to pay your bills and a willingness to talk over your problems with your creditors. You will find that most of them will appreciate your candor in writing or calling on them *before* payments are overdue to explain why you must delay or skip payments.

Most creditors are human beings, too. If a man is sincere, wants to pay, but is beset by illness, unemployment, or other problems, a creditor may agree to wait much longer for his money, suspend interest charges, or write off part of the bill.

Remember, it is usually the man or woman who presses the panic button who encounters real trouble in any emergency. By digging for your unsuspected assets, working out a financial plan, and playing fair with your creditors, you may find that a financial crisis—though unpleasant to the family—leaves no lasting scars.

It's Only Money

WE WERE up to our ears in bills. Inflation and mountainous medical expenses had us down. I had just broken the news that Sonny's shoes weren't going to last another month. My husband nodded absently, picked up a $60 dentist's bill, and sighed.

"Well," he announced, "just to top it off, the mechanic says the car needs an $80 transmission job."

My heart sank, and I said facetiously, "Oh, well, it's only money." Bill looked at me as if I were crazy—then we both broke out laughing.

"You're right," he said, "it's only money and that's not very important, compared to things like happiness, children, or friends. We've worried so much we've lost our perspective. But what about Sonny? Are we giving him the wrong idea about money?"

I knew what he meant. A few days earlier Sonny had been dazzled by a toy fire engine he saw in a store window. When Bill and I shook our heads over the terrible cost of toys, Sonny burst out, "It's awful not to have money!" Now we could see we had been passing on our worries to him—and we resolved to emphasize instead, all the happy times we have that money can't buy. It worked, too; after a family romp recently Sonny said, "Betcha lots of families wish they had as much fun as us."

Not long ago I noticed Bill frowning as he made out our check for church.

"We give regularly," he told me, "but ever since the children came we seem to be too busy to do anything. I feel guilty knowing the minister has to get out the bulletins every week. It wouldn't hurt me to do that much. Sure, our pledge is important. But after all, it's only money."

I agreed. "I guess I should help with the Sunday school again, too."

That's how it's been since. "It's only money" has become a family adage. When some unexpected expense wallops our budget, we keep our minds on our blessings—and even manage to smile when we assure ourselves, "It's only money."

—GENELLE FRANCE

In occupations, talents, and hobbies, many church members rate special interest—like these

Unusual

INGER WICKSTRÖM: *Sometimes she abandons the piano to study her music on the living-room rug.*

PIANISTIC PERFECTIONIST. Sweden's Inger Wickström was six years old when she had her first piano lesson. At 10, she was studying with famed Gottfried Boon of the Swedish Musical Academy; five years later she was playing Chopin on the Swedish radio. Since then, concert audiences in Vienna, Salzburg, Munich, Berlin, Rome, and London have come to admire the young Scandinavian's artistry. Early in March, 1963, the first U.S. audience will hear her in a concert at Philips Gallery, Washington, D.C. A tour of American colleges and universities will follow.

She may not have time for it on her whirlwind U.S. visit, but at home in Stockholm the vivacious young Methodist relaxes from keyboard exercises with another kind of strenuous exercise: figure skating. She wins accolades on the ice, too!

CARTOON CREATOR. Nine years ago a pug-nosed comic-strip character named Will-Yum was born in Crawfordsville, Ind. The man in charge of the "delivery": cartoonist Dave Gerard. Today, says Gerard, Will-Yum is "practically a real person," and readers of 110 U.S. newspapers chuckle daily at the antics of the mischievous six-year-old.

Working up to eight weeks ahead of publication, Gerard spends five days a week drawing, one day dreaming up ideas. Confides Mrs. Gerard: "The main thing I had to learn in the beginning was that Dave was working while looking out the window." The two Gerard daughters enjoy telling friends a six-year-old boy put them through college.

A lifelong resident of Crawfordsville, he is a member, and chorister, of the city's First Methodist Church.

CHOIR DIRECTOR. Television fans know Andy Griffith as drawling Sheriff Andy Taylor of Mayberry. They also remember his classic comedy portrayal of Will Stockdale in *No Time for Sergeants*. But at Mount Olivet Methodist Church in Manteo, N.C., admiring friends like to think of the famed entertainer as part-time director of the choir. He attends to that duty whenever he, his wife Barbara, and their adopted children, Sam, 5, and Dixie Nann, 3, visit their permanent home—a 53-acre farm on nearby Roanoke Island.

Both natives of the Tarheel state, Andy and Barbara met as music students at the University of North Carolina. Before their 1949 marriage —and before Andy's rapid rise to national fame—the couple played in the cast of Manteo's tourist-attracting historical pageant, *The Lost Colony*.

Methodists

ANDY GRIFFITH: *As Sheriff Andy Taylor, Griffith fishes with his TV son, Opie—Actor Ronny Howard.*

DAVE GERARD: *In English and six foreign languages, Gerard's* Will-Yum *entertains fans around the world.*

FRANK W. YOUNG: *Now a top scientist, he once considered the ministry.*

NUCLEAR DETECTIVE. Few private corporations play a more significant role in the U.S. government's preparedness program than the electronics firm of Edgerton, Germeshausen, and Grier, Inc. Senior scientific executive at the company's important Las Vegas, Nev., laboratory is Frank W. Young, an expert on nuclear testing devices and systems of detection. Despite his close association with the deadly peril of atomic warfare, Young is an enthusiastic proponent of atomic power for peaceful uses and lectures frequently on the subject across the country.

At First Methodist Church in Las Vegas, Young recently completed a term as president of Methodist Men. Among the year's projects: development of a 160-acre campsite and construction of a parsonage to serve a new Methodist congregation.

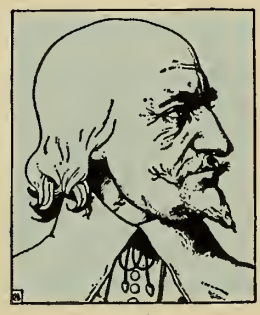
While he was in jail, John Bunyan dreamed of his book and the various persons Christian, the hero, met.

Christian

Obstinate

Mr. Worldly Wiseman

Discontent



Pride

Mrs. Bat's-Eyes
Mrs. Know-Nothing

John Bunyan, 'Meckanick Preacher'

HE WAS a plain man, was John Bunyan, a "meckanick preacher." He was tall and he was strong. His education was rudimentary. He earned his plain living as a tinsmith. He was a plain Christian whose faith was unadorned with formal theological vocabulary. Only one of his 62 books—*Pilgrim's Progress*—is much read today, and it's as homely as an old hedge fence.

Bunyan lived in England during unsettled times (1628-1688). There was periodic civil war, tied with religious issues. There was the danger of invasion, and plots and counterplots for royal power. While the government tried to force adherence to the established (Anglican) church as a policy of national safety, men struggled for freedom of conscience.

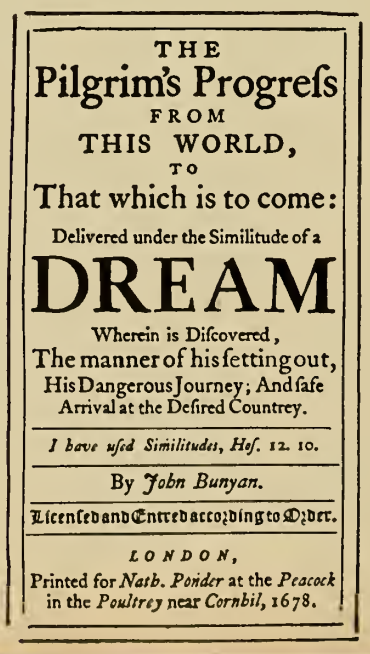
Bunyan, along with untold others, was troubled by spiritual insecurity. He portrayed himself as a profligate, but he was not a licentious fellow. He danced, rang church bells for devilment, and played tipcat. His wickedness was having fun on the Sabbath. His real vice was profanity.

Beset by temptations, Bunyan was, in his own eyes, a shameful sinner, tormented by the prospect of eternal damnation.

His redemption began when his wife induced him to reflect on his shortcomings. He was helped by a Nonconformist minister, the Rev. John Gifford. When finally he felt the burden of sin lifted from him, Bunyan began to preach—not according to the established pulpit patterns of the time, but from the heart. It wasn't long before he regularly drew large crowds and was in constant demand as a speaker.

His popularity ran him afoul of the law against unlicensed preaching, so he was thrown into jail. During a 12-year imprisonment, he read the Bible, preached to fellow prisoners, learned a new trade to help support his wife and four children, and wrote extensively. Upon his release, he went back to preaching. He was jailed a second time, but for only six months.

Above all, however, John Bunyan will be remembered as a born storyteller, a master of dramatic suspense and characterization who caused readers to suffer along with his hero. Never mincing words, he wrote as he preached—in the simple, direct language his homespun neighbors used. Perhaps that ability, more than any other, was responsible for the astonishing influence *Pilgrim's Progress* had among the common people.



THE
Pilgrim's Progreſs
FROM
THIS WORLD,
TO
That which is to come:
Delivered under the Similitude of a
DREAM
Wherein is Diſcovered,
The manner of his ſetting out,
His Dangerous Journey; And ſafe
Arrival at the Deſired Countrey.

I have uſed Similitudes, Hoſ. 12. 10.

By *John Bunyan.*

Licenſed and Entred according to Order.

LONDON,
Printed for *Nath. Ponder* at the *Peacock* in the *Poultrey* near *Cornhil*, 1678.

This was the first-edition title page of Pilgrim's Progress, *printed in London in 1678.*

GREAT IDEAS

From Behind BARS

By FREDERICK A. NORWOOD
Professor, History of Christianity
Garrett Biblical Institute, Evanston, Illinois

NO. 3 *in a series on* OUR METHODIST HERITAGE

about men whose thoughts helped make modern Methodism a dynamic movement.

WHEN JOHN WESLEY felt his heart strangely warmed at Aldersgate in 1738, his experience was not unlike one that also brought a great change in John Bunyan, Puritan author of *The Pilgrim's Progress.* In his autobiography, *Grace Abounding to the Chief of Sinners,* Bunyan tells about that day when he discovered Martin Luther's *Commentary on St. Paul's Epistle to the Galatians.* This book, he said, read as if it had been written for him, so closely did it speak of his spiritual need. From it he began to understand a deeper gospel of salvation through the grace of God. Thus, at the outset, Bunyan and Wesley had a common heritage in Luther and the Reformation.

Before Bunyan died, his masterpiece had gone through 11 editions in a total of 100,000 copies. He was loved by thousands to whom he had shown the way "through the wilderness of this world." Over the years, his book won a place in the hearts of millions of Christians, surpassed only by the Bible.

Pilgrim's Progress virtually lays out a road map from here to Beulah Land. In times less sophisticated than ours, children listened with wonder as their mothers read aloud of the long, hard journey through the Valley of Humiliation toward the Delectable Mountains. They squealed with excitement over the duel between Christian and the "foul Fiend" Apollyon. In adult years, they again read the book and discovered anew the path of spiritual purpose. In old age, they took heart from the examples of many fine figures who had shown the way —Christian and Hopeful first, then his wife Christiana, Mr. Ready-to-Halt, Mr. Feeble-Minded, Mr. Dispondency, Mr. Honest, Mr. Valiant-for-Truth, and Mr. Standfast.

John Bunyan and his book symbolize the whole movement known in history as Puritanism. This movement within the Church of England in the 17th century was a principal, profound, and many-sided influence on the thought of the founder of Methodism, John Wesley.

Along with most other Protestants of the 18th century, Wesley was well acquainted with Bunyan's classic. Through it and through other important Puritan writings, many of which he edited for inclusion in his own "five-foot shelf" of Christian classics, the father of Methodism drank deeply from the fountains of English Puritanism (although he gagged at references to the Calvinist doctrine of predestination).

All of Wesley's grandparents were Puritan dissenters. Grandfathers Wesley and Annesley both lost their "living" (as ministers of parishes) because of their striving for true reformation of the Anglican church.

Among traditions represented by Bunyan which were strong in Wesley's background was the authority of the Bible as the revelation of God's will and as guide to salvation. Wesley was a "man of one Book" in large part because of his Puritan ancestry. Much of the Calvinistic element in Wesley's thought was derived from his wide reading in Puritan literature, not the least of which was *Pilgrim's Progress.* His concept of God was essentially Calvinistic.

Just as Christian learned how to follow the narrow way of disciplined life on his journey instead of the broad way of indulgence and ease, so Wesley in the Holy Club learned the value of the disciplined spirit in devotion to God. The Puritans gave to Wesley that strong defense against the temptations of a materialistic view of life. Methodists today who follow Wesley share this devotion to a Higher Power in life which prevents too deep involvement in worldly affairs and secular incentives.

The plot of *Pilgrim's Progress* occasionally gets a little involved. The spiritual message is contained in a series of parables. Interspersed with these are religious conversations. When read aloud, each part by a different person, these parts come alive with the meat of the Gospel. There is no easier way to study theology!

The story begins with Bunyan's dream (which he experienced in jail) about "a Man cloathed with Raggs, standing in a certain place, with his face from his own

House, a Book in his hand, and a great burden upon his Back." This is Christian, the hero, on the verge of leaving home and family to enter on a perilous journey on the advice of one Evangelist (that is, the Gospels), who points him to a wicket gate. Through this Christian must go to find the answer to his anguished question, "What must I do to be saved?" This echo of the rich man's question in Mark 10:17 illustrates the manner in which the words of the Bible interlace Bunyan's work at every point. So also Wesley was guided by that Book as he went through the "wicket gate" with the Oxford Holy Club.

After preliminary mischances, in which Christian falls into the Slough of Despond and is misled by Mr. Worldly-Wiseman, he begins his journey. The path is a hard one, very lonely in places, beset with ambushes and other perils. He is prepared for these troubles in the house of Interpreter. This worthy probably represents John Gifford [see page 34], Bunyan's counselor.

Soon after he leaves this place, Christian passes a wayside cross. "He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross,* and a little below in the bottom, a Sepulcher. So I saw in my Dream, that just as *Christian* came up with the *Cross,* his burden loosed from off his Shoulders, and fell from off his back; and began to tumble; and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more."

In this way he loses the burden of sin. Wesley lost his burden in that little meeting in Aldersgate Street, May 24, 1738. From now on Christian can go on straight backed, facing the world freely. Armed with the weapons of the Spirit, he goes past the lions down into the Valley of Humiliation, which is a fearful place inhabited by the devil himself, Apollyon. The battle fought here reads like a medieval trial of strength between two champions.

Meeting Faithful along the way, Christian proceeds in his company to the town of Vanity-Fair. In this town is a great fair, with much business and high finance. The pilgrims get into trouble because they do not care to indulge in the fair's attractions. They are arrested and tried before Lord Hategood (who personifies the judge who sentenced Bunyan to jail). Faithful meets a martyr's death, but Christian escapes. Vanity-Fair is Bunyan's clearest warning against the evils of grasping power and covetous ambition.

After wandering astray in By-Path-Meadow, he is captured by the Giant of Doubting Castle. This giant symbolizes the Puritan fear of delusions of sin which lead to doubt and despair. Just in time, Christian remembers that he has in his bosom a key called Promise, which opens the cell door and enables him to escape, along with his new friend, Hopeful.

They arrive at last in the Delectable Mountains. "These Mountains," a shepherd tells them, "are *Immanuel's Land*, and they are within sight of his City, and the sheep also are his, and he laid down his life for them." Thus Bunyan describes the pure church of the saints gathered here on earth. Here the pilgrims find needed rest and refreshment. About this time, they encounter another pilgrim, Ignorance, who has found his way by a short cut.

All of them reach the Country of Beulah, "whose Air was very sweet and pleasant." Here they are beyond the Valley of the Shadow of Death. But a river without a bridge bars their way to the City of God. Undaunted by the vivid image of death, the pilgrims resolutely walk into the water, pausing in midstream for an edifying sermon. Most people who picture heaven as a city with streets paved with gold got it straight out of Bunyan.

In concluding this first part, Bunyan cannot forbear a typical Puritan note as he reports that Ignorance, having crossed the river with the help of Vain-Hope, is turned aside at the last moment. "Then I saw that there is a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction.*" This "hard Gospel" was part of Wesley's faith.

HOWEVER, Wesley was closer to the spirit of the book's second part. It tells the story of Christiana and her boys as they follow the same path. But what a difference! The way is smoothed out; the Slough is filled in; signposts show the way and warn against dangers; Greatheart turns out to be a reliable guide. Not that everything is always fine and dandy. Along the way the boys climb a wall and eat green apples growing on the other side. Matthew falls sick. Sometimes we have to learn our lessons, spiritual as well as physical, the hard way.

There are trials and difficulties, but nothing like those endured by Christian. The Valley of Humiliation has become a peaceful landscape with memorials to those who have gone before. Vanity-Fair now has a nice restaurant, where the pilgrims are served delicious food. The pilgrimage has almost become a walking tour, lacking only an air-conditioned automobile. But not quite. The firm note of spiritual seriousness pervades this part, too. These are indeed pilgrims, although more comfortable ones, on their way to the Holy City. They take advantage of their leisure to engage in religious conversations. They, too, are fleeing from worldly sin to gain eternal salvation.

Pretty young Mercy falls in love with Matthew, and they are married. They and the others of the young generation remain behind in the Pilgrim Way until their time is come.

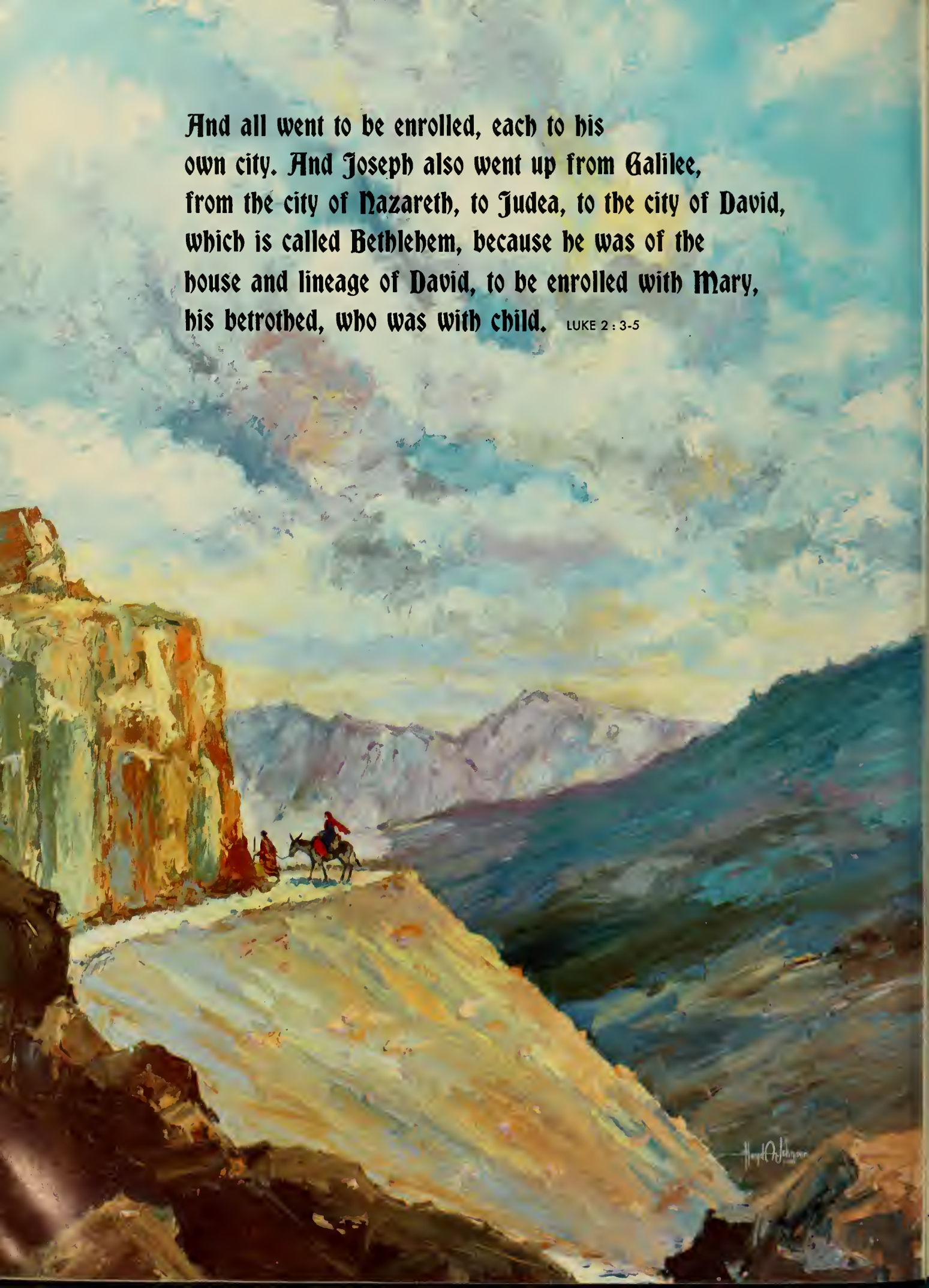
But Christiana and her friends go on through the river. "But glorious it was, to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers, and Players on stringed Instruments, to welcome the Pilgrims as they went up and followed one another in at the beautiful Gate of the City."

When Methodists read *Pilgrim's Progress* today, they may be sure that they are sharing in the Wesley heritage. Although Wesley was too independent to take everything in it uncritically, he loved the book and would add his blessing to Bunyan's modest plea:

"May this little book a blessing be
To those who love this little book and me."

The 12-article series on Methodist beliefs which appeared in TOGETHER between October, 1961, and September, 1962, now is available in a paperback book titled *We Believe* (Abingdon, 65¢). It may be ordered from any Cokesbury Bookstore or Regional Service Center.—EDS.

The Christmas Story
And the angel said to her,
'The Holy Spirit will come upon you, and the
power of the Most High will overshadow you;
therefore the child to be born will be
called holy, the Son of God.' LUKE 1:35
Hoyt Johnson
1962



And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. LUKE 2 : 3-5

And she gave birth to her
first-born son and wrapped
him in swaddling cloths, and
laid him in a manger...
LUKE 2:7

And in that region there were
shepherds out in the field, keeping watch
over their flock by night. And an angel
of the Lord appeared to them, and the glory
of the Lord shone around them,
and they were filled with fear.
LUKE 2 : 8-9
Hoyt Johnson 1962

TOGETHER/NEWS EDITION

New York Area

BISHOP
Lloyd C. Wicke

EDITOR
Mrs. Margaret F. Donaldson 475 Riverside Dr., New York 27, N.Y.

VOLUME 6, NUMBER 12 DECEMBER, 1962

Convocation Planned On Christian Ministry

Two hundred young persons from the four conferences of the New York Area are expected to attend the Bishop's Convocation on the Christian Ministry, December 27-28 with First Church, Newburgh (N.Y.), serving as host church.

Paul Dietzel, Army athletic coach and a Methodist layman, will speak as will Bishop Wicke, the Rev. Clark Hunt of Westfield (N.J.) and Dr. Ralph W. Sockman.

The Bishop's committee for the convocation includes the Rev. Joseph N. Loper, Dr. Hobart F. Goewey, Dr. Wallace G. Sorenson, Dr. John M. Pearson, the Rev. Kenneth B. Grady, Dr. Norman O. Edwards, and the Rev. Harold Watson Smith.

Give Subway Tokens So Kids Can Ride to Camp

The Brooklyn South District Young Adult Fellowship saw to it that children of the Church of All Nations had the wherewithal to ride to camp this summer.

The YAF donated 1,000 subway tokens to transport the youngsters from New York City to the camping area. In the picture below YAF President Joan M. Swenson gives the tokens to Miss Thelma Burdick of the Church of All Nations as Arden Gay and Glee Waldhauer, YAF officers, and the Rev. Albert Scholten look on.

Present tokens for rides to summer camp.

Bishop and Mrs. Wicke board plane at Idlewild airport September 24 for tour of missions in India, Pakistan, and southern Europe. They will return December 14.

Donation Day Nov. 18

The annual Donation Day at Bethany Deaconess Hospital, Brooklyn, will be held November 18, at 3:30 p.m., at the Greene Avenue Church, 1171 Greene Avenue, Brooklyn.

Funds will go toward equipment and furniture for the new wing.

The annual meeting will also be conducted by Director Norman O. Edwards who will review recent fund raising.

What Will Work?

The problem today is how to maintain this planet as a habitation for human life, Norman Cousins, editor of *The Saturday Review,* told the congregation at Metropolitan Community Church, New York City, at the 20th anniversary banquet.

"The question is no longer pacifism versus militarism or nuclear power versus conscience," Mr. Cousins said. "The question is simply—what will work to save human beings on this planet?"

He said that if nations are depending upon nuclear power to protect them against aggression, they are staking life upon an illusion instead of mobilizing intelligence and imagination to devise an effective alternative to force.

Fund Raisers Active In Three Conferences

Capital fund campaigns are at various stages in the Newark, New York East and New York Conferences.

The Newark Board of Education has named trustees for Camp Aldersgate, purchased with Faith in Action Funds, and construction bids were studied following a tour of the grounds.

A day-use shelter will be built for picnics and outings, one of the existing buildings will be renovated for a caretaker, water mains and disposal facilities will be constructed, all but two of the present building will be demolished.

In the New York East Conference, special gifts are being solicited toward the $3,366,000 campaign which will open in the churches in January.

The New York Conference is preparing visual materials for the start of its drive for $1,500,000. The Rev. Douglas Verdin is in charge of promotion.

Gifts Increase

Increased world service giving in each conference for the first three months of the fiscal year accounts for an increase of more than $12,000 for the area.

The total was $108,503 this year as against $95,818 the same period in 1961.

Christmas 1962 will be happier for Kathy than last year when she was a patient at Methodist Hospital of Brooklyn. She is the Poster Girl for seals and stockings.

MCOR Reports Need for Clothing for Refugees

The dire need of the Methodist Committee for Overseas Relief for men's clothing for Cuban refugees is described in the following letter from Harold R. Hodgson, director of the Florida office, to Bishop Wicke.

"Today some more men arrived by boat from Cuba. One was on crutches. All had only the poor clothes they wore. They came to our Center for a change of decent clothing, and we discovered that we had no men's clothing. We called Church World Service, and the other Protestant Centers, but could locate none. Though we had received large quantities it goes fast. We always find ourselves short of men's clothing. Now with winter approaching and many refugees resettling in the colder climate, we need overcoats, sweaters, jackets—especially for men.

"If a conference in your area could have a clothing drive and send us a truckload of such clothing, hundreds of refugees would receive warmth for their bodies as well as the warm friendship we try to give as we represent Christ and The Methodist Church. Any leadership on your part to help meet this need will be greatly appreciated.

Sponsors Also Needed

"While I write for a clothing supply, let me also say that we need more and more sponsorships by Methodist churches for Cuban refugee families. We will provide the names and description of families desiring to resettle and arrange for their travelling to the sponsoring church. Their transportation is paid by the government; the church provides a home, and assists the man to find employment. Though all agencies resettle about 900 a week, about 1,900 arrive each week in Miami. Resettlement is the best answer to the refugee problem. It also is a challenge to the Methodist churches to minister in the name of Christ in a practical and understandable way."

Casa Materna Visitor

After a week's visit to Casa Materna, Methodist orphanage in Naples, Italy, the Rev. Carl J. Dodds, Jr., pastor of Central Church, Yonkers (N.Y.) reports he is eager to spread the news of the work the Rev. Emmanuel Santi and his brother, Tiofilo, are doing there. (See *Casa Materna; Home for Naples 'Bambinos,'* TOGETHER, August, 1958, page 63.)

Mr. Dodds preached last summer in the British Methodist Church in Rome and in Villa San Sebastiano.

Another European lecturer from the New York Conference was the Rev. Douglas Verdin of Hartsdale (N.Y.).

Send Missionary to U.S.

American Methodists are not only sending missionaries to world-wide posts, they are also receiving them.

A Mission to America is being conducted by the Rev. Catalino T. Garcia of the Philippine Islands who preached for six nights at the Tenafly (N.J.) church under the sponsorship of the Methodists of Bergen, Passaic and Rockland Counties.

Cornerstone is unveiled by Bishop Wicke at UN Church Center in New York City. Watching are Bishop Kenneth W. Copeland (center) and His Excellency Sir Muhammad Safrulla Kahn of Pakistan, president of the UN General Assembly, who delivered the principal address. Bishop Wicke heads the building committee.

Drew's News

Chakravarthi V. Narasimhan, Undersecretary for General Assembly Affairs of the United Nations, addressed students in the United Nations Semester Program studying international organization through direct contact with the UN. Twice weekly, a group of students from 85 institutions meets in the Carnegie International Building, where they are addressed by speakers from the Secretariat and nongovernmental organizations.

• *Worship, Its Theology and Meaning,* was the theme at the Student Council Retreat for students and faculty at Camp Morris, near Hackettstown (N.J.).

• Dr. Donald M. Krus, formerly at Paterson (N.J.), has received a Research Career Development Award of $73,335 from the National Institutes of Health. A specialist in psychopharmacology, he is doing research on the behavioral effect of drugs used in investigations of mental disease.

• Two students hold Federal College Internships for the coming academic year. They are Judith Ahlstrom, Caldwell (N.J.) and William Dickinson, Morristown (N.J.). Miss Ahlstrom is serving in the Department of Health, Education, and Welfare of New Jersey, and Dickinson in the Post Office of Newark.

• Dr. Austin Allen Cole, former Eastern Admissions Representative for Illinois Institute of Technology, is the new associate director of Admissions for the College of Liberal Arts.

• Dr. C. J. McNaspy, editorial board member of *Ameriea* magazine, a Jesuit periodical, addressed Drew Wives on the topic, *Venture to Understand American Catholicism.*

Paying Too Much?

The New York State Public Service Commission has called to the attention of churches liberalized regulations covering telephone service for clergymen and churches.

The name and address of a church may be listed at residence rates with a designation such as "study" or "parish house" if desired. Only the term "office" is not permitted.

Inquiries may be directed to L. S. Uphoff, chief of telephone bureau, Public Service Commission, 55 Elk Street, Albany (N.Y.)

DECEMBER, 1962 Vol. 6, No. 12

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Twenty percent	$2.76	69¢ each
Thirty percent	$2.52	63¢ each

(Fewer than ten percent but grouped and submitted through the church office: $3.96 a year, cash with order.)

Second-class postage has been paid in Nashville, Tenn.

Centenary Notes

To give the college a new look, workmen used 718 gallons of paint, 28 gallons of white shellac, 18 gallons of denatured alcohol, 16 gallons of varnish, 16 gallons of turpentine, 12 gallons of linseed oil, and 3,870 pounds of patching plaster.

•

Judson Betts, director of admissions, and John Hesse, associate director of admissions, attended the Association of College Admissions Counselors conference in Chicago.

•

Samuel Pratt, performer, composer, teacher, and inventor was a guest at the first Madri Gals meeting demonstrating his newly designed troubadour harp.

•

Norman Cousins, editor of the *Saturday Review*, spoke in Whitney Chapel on *World Report*.

•

President Seay attended sessions of the University Senate of The Methodist Church in Nashville (Tenn.).

Wives Attend Retreat

Wives of Troy Conference ministers heard three addresses by Mrs. Milton Randolph, director of family worship for *The Upper Room*, at a retreat at Lake George (N.Y.).

Her topics were *Reaching for the Sky*, *Boundless Horizons*, and *Be Still and Know*.

Attend Workshop

The Rev. Alfred E. Willett and Dr. Dnaiel D. Brox, directors respectively of the Methodist Homes at Ocean Grove (N.J.), and Ossining (N.Y.), attended a workshop sponsored by the General Board of Hospitals and Homes in Charlotte (N.C.).

Wing is added to former gymnasium and swimming pool at Centenary College for conversion to school of music to cost $475,000. Completion is set for early 1964.

A Church Is Born

The Newark Conference is the proud parent of a new church.

After meeting several Sundays in the homes of residents, Kinnelon (N.J.) Methodists held their first service in a nearby school with 85 adults attending and 46 children in church school.

"We possessed insufficient faith," reports Western District Superintendent J. Mark Odenwelder, "for we borrowed only 32 hymnals"

Charter Sunday was November 4.

Green Mountain Peeks

On view at the open house at the new infirmary were eight rooms given in honor of the college's 129th birthday.

• The class of 1964 is composed of 307 freshmen from 22 states, the Virgin Islands, Japan, and Greece.

• Fall term visitors are Commodore Donald B. MacMillan, explorer; Scott Morrison, pianist and harpsichordist; Judge Ernest W. Gibson; Michel Chauveton, violinist; and the Dave Brubeck Quartet.

• Vera Micheles Dean, author of *The Nature of the Non-Western World*, will visit the campus November 15.

• Feeling chilly? On a cold winter day (zero or below) the college burns 2,000 gallons of oil.

New Horizons

A $15,000 building improvement program at the 75-year-old church in Chatham (N.Y.), has four phases: exterior renovation; new heating plant and

Dispatch Photo

The Rev. and Mrs. Stanley Bain (center), missionaries to Sarawak, were commissioned by Bishop Wicke (right) at New Providence, N.J. The Rev. M. S. Torgersen (left), pastor, poses with them.

Honored at 90th anniversary of Hurdtown (N.J.) Church were the Misses Henrietta, Eva and Phoebe Holley shown receiving certificates for "a life time of service" from Pastor H. W. Cramsey.

hot water system; enlargement of dining room; addition of social hall and restrooms, and redecoration of sanctuary.

Church and parsonage were dedicated at Bayside (N.Y.).

Architects' plans have been submitted for new church in Ridgewood (N.J.) to adjoin education building.

New church-school building is in use in Pleasantville (N.Y.).

Cornerstone was laid at consecration service at Wesleyan Church, East Rutherford (N.J.).

New $20,000 parsonage is being constructed by Sandyston and Walpack (N.J.) churches.

Parsonage for new Christ Church in Piscataway (N.J.) was dedicated.

Happy 100th Birthday

Morristown (N.J.) paid tribute October 10 to its oldest Methodist, Mrs. Phillip LaRue, who celebrated the beginning of her second century.

Mrs. LaRue has been a member of the Morristown church for 81 years and is almost always present Sunday mornings.

Hannum Is Honored

The Rev. Luther K. Hannum Jr., Protestant chaplain at Sing Sing Prison, Ossing (N.Y.) for 22 years, received the title "Chaplain of the Year" from the Salvation Army.

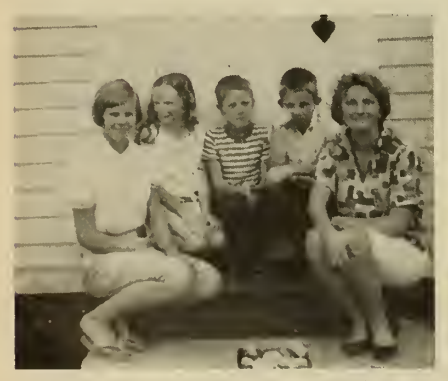
The award was presented at the annual Congress of Correction.

Mr. Hannum is a member of the New York Conference, and a former president of the American Protestant Correctional Chaplains Association.

Teens Team to Town Club

Residents of Hainesville (N.J.), are grateful to the Rev. Robert Darrell of Sandyston Church for keeping their teenagers occupied and entertained at a new "Teen Town Club."

Church facilities have been extended for games, contests, athletics, parties, and movies. About 140 youngsters attend.



Methodists of West Enosburg and Enosburg Falls (Vt.), provided a 10-day vacation for five Frakes (Ky.), youngsters, three of whom live at Henderson Settlement, a Methodist mission station. The Rev. Vaughn Stewart transported them.

The Short Circuit

Miss Powers

Miss Phyllis June Powers of Phillipsburg (N.J.), was commissioned a missionary at Wesley Church in Phillipsburg by Bishop W. Vernon Middleton of the Pittsburgh Area. She will go to Korea where she will work in the special field of Christian education.

Bishop Wicke is on the committee planning the 225th anniversary of John Wesley's Aldersgate experience.

The Rev. Robert C. Moffatt of Meriden (Conn.), the **Rev. Arthur A. Hewitt** of Milton (N.Y.), the **Rev. John R. Griffin** of Delanson (N.Y.), and the **Rev. Richard A. Wallace** of Bellows Falls (Vt.), assisted Chaplain Clair F. Yohe of New York City at Camp Drum. Each was on a two-week tour with the reserves of National Guard.

Jean Padberg Miller of the Hasbrouck Heights (N.J.) church is a Recognized Student at Oxford University in England where she is privileged to attend classes and use the university libraries in preparing for her Ph.D. dissertation on John Wesley. Her husband, Morton W. Miller, is doing research in botany.

Seventy volunteers contributed 12,765 hours of service to Bethany Deaconess Hospital, Brooklyn, from January-August this year.

Dr. J. Edward Carothers of Memorial Church, White Plains (N.Y.), discussed automation on "Our Protestant Heritage," on WNBC-TV sponsored by the Protestant Council of the City of New York.

"You and Your Work" was the title of an address by **Dr. Harold A. Bosley** of Christ Church, Methodist, New York City, at commencement exercises of the school of nursing of the Methodist Hospital of Brooklyn.

Dr. William H. Alderson of Bridgeport (Conn.), delivered two addresses at a joint rally of Baltimore and Washington Area Methodists in Wilmington (Del.), directed by Bishop Edgar Love and Bishop John Wesley Lord.

The Rev. Leon Kofod of Woodmere (N.Y.), and his son, Lee, have returned from a picture-taking expedition to Tanganyiki, Ethiopa, Rhodesia, the Union of South Africa, Nigeria, Cyprus, and Scotland under the auspices of the Lutheran Church of America, the Canadian Presbyterian Church and the Church of Scotland.

Bayville (N.Y.) residents passed a resolution authorizing representation on a community committee for the elimination of indecent literature and also to include courses on Christian attitudes toward sex in their education program.

Four teen-age volunteers, called the **Kandy Kids** spent 444 hours at Bethany Deaconess Hospital, Brooklyn.

The Rev. Frederick Smith of Bellport (N.Y.), participated in the dedication of the beautiful chapel at the Medical Research Center of the Brookhaven National Laboratory.

Woodrow Church, Staten Island, oldest church in the Newark Conference, is celebrating its 175th anniversary. Trinity Church, Bridgeport (Conn.), is observing its 90th.

In Memoriam

New York East Conference

John W. Prince
Charleston, South Carolina
September 18, 1962

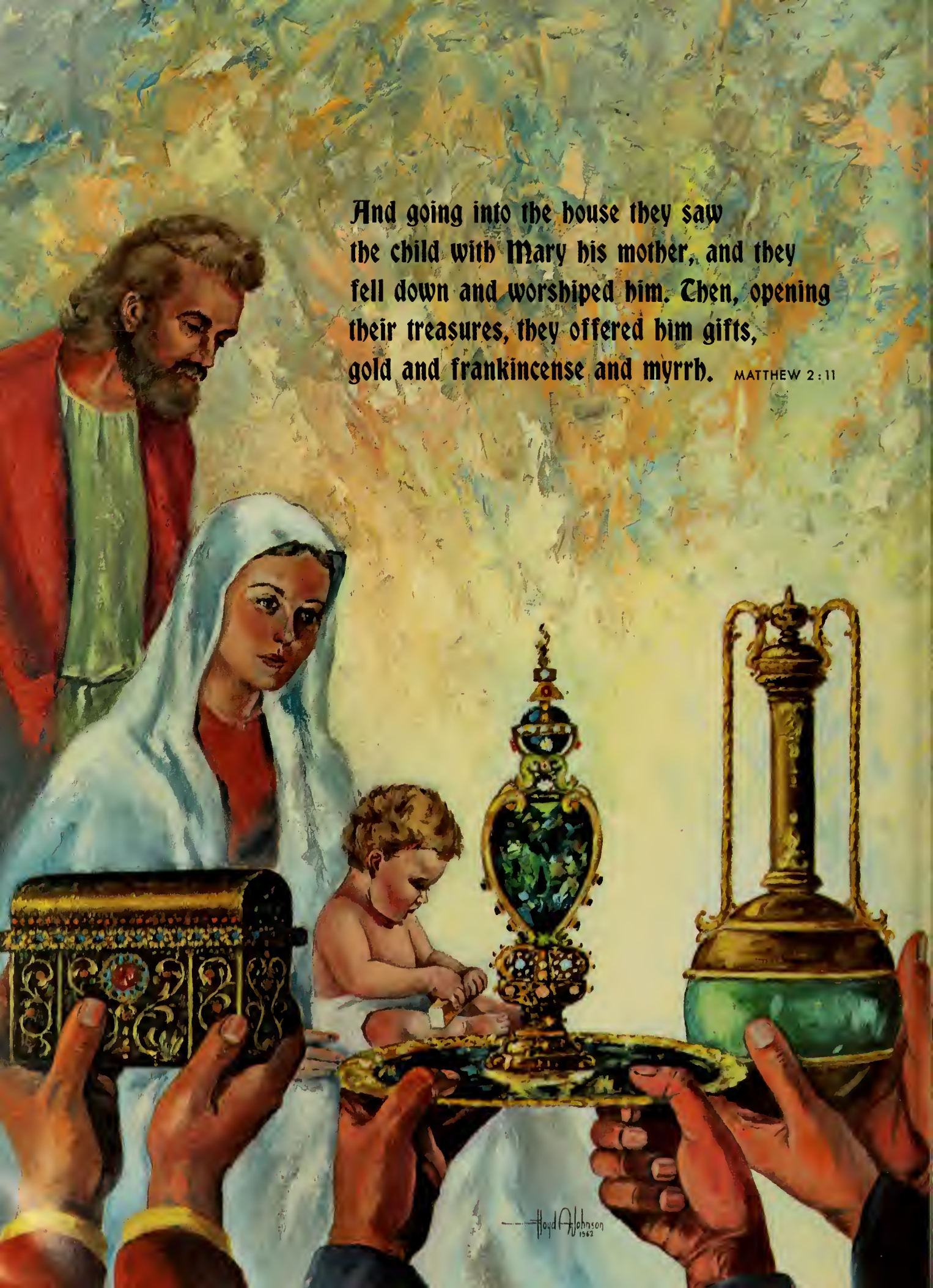
Blaise Levai Photo

Bible exhibit on lawn of Demarest (N.J.) Church is inspected by Pastor David C. Follansbee and Layman W. A. Mabery (left) who built the stand in his spare time.

And they went with haste,
and found Mary and Joseph,
and the babe lying in a manger.
LUKE 2 : 16
Hoyt Johnson
1962

When Herod the king
heard this, he was troubled,
and all Jerusalem with him.
MATTHEW 2 : 3
Hoyt A. Johnson
1962

When they had heard the king
they went their way; and lo, the star which
they had seen in the East went before them,
till it came to rest over the place where
the child was. MATTHEW 2:9


And going into the house they saw
the child with Mary his mother, and they
fell down and worshiped him. Then, opening
their treasures, they offered him gifts,
gold and frankincense and myrrh. MATTHEW 2:11
Hoyd Johnson
1962

THE BIRTHDAY GIFT

Although her family had hardly anything, a little girl learned the joy of giving and taught others one Christmas long ago.

By ALMA A. GUTTERSEN

I WAS SEVEN years old when I first realized there were people in this world who had less than we had and needed our help.

It was in 1872, and we were living in Minnesota in a sod hut like many others around us. There were five children then, and my father and second mother. My own mother had died when her third child was born; pioneer hardships had been too much for her.

We were more fortunate than some neighboring farmers because we had a cow, a pig, and some chickens. There was salt pork and mush to eat, and Mamma knew many wild greens in summer. Pork fryings, salted, was our only spread.

Christmas was only a short time away when Mamma gave me a bowl and told me to walk several miles to our nearest neighbor to borrow part of her "start" to use for our *julekake*. The women always saved a little dough, or "start," from each bread-making, but Mamma had somehow lost hers and could make no *julekake* or even bread. We had to have *julekake* to eat with the traditional rice pudding with which we celebrated Christmas. This was one of the biggest parts of our celebration.

On my way to get the "start," my mind was full of Christmas thoughts. As the second-oldest child, and the only girl, I felt a responsibility for making Christmas happy for my three little brothers. While Adel, my nine-year-old brother, and I had worked at our chores or played in the fields, we had kept our eyes open for any usable materials for gifts. Five pretty stones of even size were enough for a game of jacks if we could manage to get a ball. An empty spool had many possibilities—it could be a horse or a circus animal. I had outgrown cornhusk dolls, but the baby must have one. Mamma would knit new mittens or stockings, and Papa would no doubt manage to have a few pieces of hard candy for each of us.

No evergreens grew near our farm, so for a Christmas tree, Adel and I found a straight branch of willow and planted it in a can of dirt. We children all improvised decorations. I remember bird feathers tied on with bright bits of rag, and pieces of eggshell tied on with thread. No one had a more beautiful Christmas tree.

We children looked forward eagerly to the Christmas Eve church service and any treats we might receive there. But one thing worried me. In October, a traveling preacher had preached a stirring sermon and ended with a plea which I realize now was for missions: "When you come to your Christmas program, be sure to bring a gift for the Christ child whose birthday you will celebrate."

As I fashioned crude toys for the

Is Your Christmas Giving Up to Date?

"LET THEM come and give their gifts to the children—I'll do my crying afterward!" said a recipient of charity 30 years ago to her caseworker. I, the caseworker, have been haunted by her words ever since.

A church-school class had offered toys, candy, and clothing—"If we can visit the home and see the smiles of the children ourselves." But whose needs would be served by such a visit? Those of the poor family, humiliated by its poverty? Or those of the donors themselves? Can charity really be called charitable when the way it is given causes the receiver to cry?

This year, as Christmas approaches, let's re-examine those traditional parties-for-poor-children and Christmas baskets. Are there any new methods of Christian charity that bless both him who gives and him who receives?

A Christmas party that omits natural parents may induce poor children to think of home as a place of discipline, want, and discomfort, while only outsiders provide gifts and fun. Child-guidance experts say the hand that spanks also should give the candy! So why not try a family fun night with mothers invited to pass the refreshments and fathers encouraged to lead the singing and games?

Will strangers bringing in a basket of goodies build up or tear down family morale?

Much depends on the visitors' attitudes. The club president who entered a home and called out cheerfully, "Well, it looks like we need a little cleaning up here!" didn't know that family of five was allotted only one cake of laundry and one cake of face soap each week by the relief agency. She hurt the mother's feelings, nevertheless.

In contrast, one club refused to leave gifts where a mother had scrubbed, darned, and patched so effectively that "they don't look needy enough!" Experiences like these cause social workers to urge cash gifts so the family can get what it most needs and wants.

But the donors find it fun to go shopping ("we can get bargains, or use things we have on hand!"). However, an 18-pound turkey is no bargain for a family with no oven or refrigerator! Sweaters are nice—but the child who catches cold easily may have more need for a wool skirt or warm pants. *Consulting the parents* as to needs, then *delivering the gifts secretly* so the parents can fill stockings, helps maintain their self-respect.

Children, likewise, need the experience of giving. Said an orphanage superintendent: "I won't let my children be always thanking and never thanked." So, when visitors bring in refreshments, those orphans sing; or, if visitors put on a play, the host children serve a cold drink.

Which is more charitable: to show off your own talents and be applauded, or to coach a play or train a rhythm band so shut-ins or cripples can win applause? Materials to "make a pot holder for mama" or instruction in how to convert discarded items into acceptable presents may be the choicest gift a penniless child can receive.

The real test for up-to-date Christmas charity seems to be how closely it resembles the old-fashioned charity that vaunteth not itself!

—BETTY FURST

younger children, I kept asking myself: would this gift do for the Christ child? I went over my meager possessions, asking myself the same question. Would those "heathen" (about whom the preacher had told us) like my old straw hat with faded flowers on it? It was my most treasured belonging. I consulted Adel. "Of course not, silly," he said. "The preacher meant that you are to bring money for the Christ child."

Money! Even Papa never had money, and I had never owned one penny. My heart sank. All the wonderful anticipation was gone. I decided I would not go to the Christmas Eve service if I had no gift for the birthday Child.

I was so subdued that Papa noticed and said: "What's the matter with Alma? Is she getting sick?" Then I ran out to the stable to cry unseen.

After a long time, Adel came to find me: "Come on, Alma. Peder Hansen has come, and he has candy for us." Peder was a bachelor friend of Papa's who worked in town and earned wages.

I ran with Adel, fearful lest I miss out on the treat. My tears had washed muddy tracks down my face, and Papa demanded to know the reason for them. I just hung my head, but Adel spoke up: "Aw, she's crying 'cause she hasn't any gift to take to the Christ child so she says she won't go to the Christmas Eve program."

Papa tried to comfort me: "Why can't you enjoy your Christmas as the others children do? Christmas is for children."

"Yes, but Papa, the preacher said it was Jesus' birthday, not ours. He should have a gift, and Adel says it has to be money."

Peder spoke up: "Alma, you shame us all. I have no little boys or girls, so I want you to divide up this money so each of you children can take some to the Christ child's birthday party. It is a gift for Him and for those who have never heard his story." He gave me a $5 bill!

No Christmas since has equaled that one because it was my first chance to learn the joy of giving. Each Christmas now I watch some of my 25 great-grandchildren amid their numberless toys and gifts and wonder if any of them has ever felt the joy I had, carrying to His altar my gift for the birthday Child.

The Bottom of the Barrel

By LEOLA S. DAHLSTROM

OUTSIDE the snow was deep and still swirling down as Mama pulled the missionary barrel near the stove and began sorting its contents. With five children to feed and clothe, and little money to go on, every bit of charity was welcome.

Papa, a pioneer Methodist preacher, was out somewhere on this stormy night making his rounds of the vast, sparsely settled prairie we called home. Mama was only 17 when she gave up a comfortable life as the daughter of a prosperous doctor to marry and share his hard, simple, and demanding life. Now while she appreciated all donations, we sometimes heard her sigh as she lifted discarded clothing out of the big barrel.

Mama pulled out a heavy, faded brown coat with a tear in one sleeve, dresses, nightgowns, and long underwear. Some she'd mend, some dye, and some use for rags. And though the clothing was always clean, it would be carefully washed and ironed before we would wear it.

The older girls were at their books; the younger children playing behind the stove. Suddenly Mama gasped. All heads turned. Mama let out a tiny squeal, ducked her head and shoulders into the barrel—and came up with a dress the likes of which only she had ever seen. It was blue silk, the bodice smocked with pink roses, the skirt layer after layer of ruffles. There was a velvet-ribbon bow on each shoulder, with streamers that fell to the waist. It was brand new. Mama pressed it to her heart, her face radiant.

"Is—is it my size?" asked seven-year-old Alice in awed, half whisper, her eyes popping.

"I believe it is," Mama said. "Would you like to try it on?"

The idea of trying on anything from the missionary barrel before it was washed and ironed was startling—and very exciting. Amid breathless "ohs" and "ahs," Mama pushed up Alice's long underwear and slipped the dress over her head.

Then down came the braids, and Mama fluffed and combed until Alice's chestnut hair fell in soft curls to her waist. There was only the small hand mirror to show her how beautiful she was—and she looked and looked as if she couldn't believe her eyes.

We were so busy with the excitement of the moment that we didn't hear the hoofbeats outside. A noise in the doorway attracted our attention, and there stood Papa, looking ever so much like a snowman come to life. An inquisitive wrinkle furrowed his frosty brow as he surveyed the scene.

"It was in the missionary barrel, John," Mama explained.

Papa frowned. "It's very beautiful, but scarcely appropriate for our position."

Mama laughed, "Of course—but isn't Alice lovely in it?"

"A veritable fairy princess," Papa agreed, smiling gently.

The dress was never worn away from home, but for years it brightened long winter days. After Alice, Jennifer became the fairy princess. One day, her trailing ruffles caught on the stove, and a long rip slashed across the skirt. Mama calmed the shocked and whimpering princess and got out her sewing basket.

"Now if I were a proper fairy godfather," Papa said wistfully, "I'd get each of my princesses a dress as pretty."

Mama looked up from her sewing with sudden understanding and said, "Oh, John—it wasn't the dress that made me happy. It was reaching down in the barrel and coming up with a beautiful, impractical, handful of love. *That's* what was at the bottom of the missionary barrel!"

Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS ON INTERNATIONAL SUNDAY SCHOOL LESSONS

DECEMBER 2

You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.—1 Peter 2:9

WHEN someone asked Mahatma Gandhi about the enemies of Christ, he replied: "*Christianity* is the *worst* enemy of Christ in the world today."

Can this be true? Are we fooling ourselves in believing that we are effectively responding to God's call to proclaim the triumphs of Christ? If so, is our church just another social club?

Suppose an American of even more than average intelligence, information, and conscience should, for his first time, attend one of our church services. Would he have any idea of what was going on? Would he want to come back for more light?

Or, would our ceremonies and the verbiage of our prayers, extempore or ritual, be merely confusing and leave him in darkness?

Even if he could follow what was going on, and sustained his interest in spite of the English of 1611 and the thought forms of earlier centuries, would he find anything of real value to him? Or, would he discover that we were answering questions he was not asking?

How unlike Jesus we are! He saw people as they were. He was sensitive to their problems, frustrations, immediate desires, and deeper needs. He met them at the point of their real needs, whatever they were. He thoroughly knew the whole man and treated him, not merely his symptoms. When he spoke it was simply, plainly, and in their own language.

We Christians, and our churches, are dedicated to proclaim his triumphs. Basically, this means not merely to tell, but to *do* what he did.

Prayer: Help us, father, truly to love our fellowmen. They are like us: constantly threatened by increasingly complex economic problems, by international uncertainties, contrived suspicions, and family and individual needs. Increase our understanding, and our faith in ourselves, in them, and especially in yourself as our father. Amen.

—GEORGE R. BELL

DECEMBER 9

"This is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3

ON DECEMBER 30, 1903, the Iroquois Theater in Chicago was crowded for the matinee of *Mr. Blue Beard*. The audience was composed primarily of children accompanied by their mothers. During the second act a tiny spark ignited a section of the scenic draperies.

Among the conflicting statements was that of a witness who said that a stagehand reached up in an attempt to snuff out the fire with his fingers. That could easily have been done, but he was a small man and, instead of smothering the flame, he missed it. Nearly 600 people lost their lives in the quarter hour that followed—because a man who was so near could not reach far enough.

Eternal life is not a prize we receive when our earthly life ends. Instead, it is something to be possessed here and now. It is that near, yet many miss it because their reach is short of the goal.

To know God and his Son is eternal life. One reason we feel insecure and lack peace of mind is that we do not know him as we should.

A casual acquaintance with him is not enough. Giving only a passing thought does not develop divine companionship or produce the life Jesus indicated. We cannot spend each week on intimate terms with the world and expect a few moments a day or a slight pause on Sunday to increase our love for the eternal. If human friendship cannot be built on that basis, how much less can fellowship with God?

To know God is to allow him to replace the littleness of our life with his greatness. It is placing ourselves at his disposal, that we may be used as he sees fit. It is to allow his spirit to work down into our lives until we become wholly his. This is life eternal.

Prayer: Our father, guide us in our search for eternal life. Keep us from becoming second-rate Christians or from living a life that is not even pleasing to ourselves. Open our eyes that we may see thee, and our hearts that we may accept thee. Amen.

—GEORGE W. WISEMAN

DECEMBER 16

Beloved, if God so loved us, we also ought to love one another.—1 John 4:11

JESUS' Sermon on the Mount (Matthew 5 through 7) fascinated both those who first heard it and people who desire a meaningful life for the self in society, unto the present day.

For many Christians, the sermon is summed up in what we have come to call the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them. . . ." (Matthew 7:12 KJV.)

A man recently made a statement and asked a question. He said, "I agree the sermon is truly sublime, the rule is indeed golden; but I find no power in myself to feel and to act in this holy way. Tell me, how can I be changed? Can I begin to

George R. Bell
Rockford, Ill.

enjoy living in harmony with the Sermon on the Mount?"

Our verse unfolds the answer. We may well imagine that the writer of this Epistle had heard Jesus in those memorable days of his teaching, preaching, and healing. Perhaps he found life-in-himself clearly not life-as-Jesus-lived-it. Somewhere he must have made the great discovery: God loves *me*. God loves *you*. Therefore, (O joy!) *we can love one another*.

"God is love" (1 John 4:8) because in Jesus he came into our environment as a real person in a body, as a man among men. This love proved strong enough to conquer temptation, to be both gentle and powerful, to remain unchanged by either acclaim or intense suffering, to triumph over death.

And the Living Word is with us now, "even unto the end of the world" (Matthew 28:20 KJV).

Our friend of the statement and question received God's love for him on a Sunday evening, after a full day of meditation. God loved *him!* He felt a returning love to God. Soon he thought of a neighbor whom he disliked. In glad surprise, he found he had been freed from ill will into goodwill. God offers each of us this Christian experience.

Prayer: O God who is love, enable me to welcome you into my whole self. Let Divine love awaken my love, for you, and for every human being, for you love us all. Amen.

—RONALD STARR

DECEMBER 23

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. —John 1:14

AS PART of the Christmas celebration in Scotland, the children send messages to Father Christmas in an unusual manner. The message is written on a piece of paper and the draft from the living-room fire conveys it up the chimney. Thus, the children believe that their requests are received by Father Christmas.

When we become adults we put away childish ideas such as these, but let us not put away the child-like spirit of faith upon which they are based. It is our Christian faith, that ". . . the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father."

Mary heard the message of the Lord God and believed and said, ". . . let it be to me according to your word." This word of the Lord was to become flesh and did so in the babe of Bethlehem.

This birth is the ultimate manifestation of the Father's guiding care. The events associated with it are fraught, not only with the miraculous but with the marvelous. The miracle of God becoming man and the wonder of the Virgin Birth are related to the marvel of Mary's belief. If Mary had not believed, she could not have conceived. She believed that the baby to whom she would give birth would be full of grace and truth, for the message from the Lord had said that "he will be great, and will be called the Son of the Most High."

This same Christ, who was to die for us and rise again, can be born in us today, by faith. Because of forgiven sins and the sense of purpose that he alone supplies, we can behold his glory anew—"the glory as of the only Son from the Father."

Prayer: Come to my heart, Lord Jesus, there is room in my heart for thee. Amen.

—EDGAR B. MOORE

DECEMBER 30

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.—Matthew 28:19-20.

GO! TEACH! Baptize! These words of our Lord call for dynamic movement. There is a note of urgency in them. They were spoken to men whom Jesus had previously admonished that "no man who puts his hand to the plow and looks back is fit for the kingdom of God."

The affairs of the kingdom will not wait for a convenient season. The times are urgent. Men of all nations need to be taught the unalterable truths of God's kingdom . . . his purposes . . . his love . . . his plans for the personal development and salvation of every man, woman, and child upon the earth. They are to be taught "in all good works" and baptized in the name of the Father and the Son and the Holy Spirit.

Thus Jesus spoke to his disciples in the long ago. Thus he speaks to us today. Jesus challenges us to look above and beyond that provincialism which would limit our good works and confine our benevolence to those whom we are able to see with our own eyes.

Across the centuries Jesus calls us today: Go! Teach! Baptize! All nations!

Jesus beckons us all to lift our spiritual vision and extend our horizon to take in the whole world with its desperate needs. He calls us to be his personal witnesses "to the uttermost parts of the earth" (Acts 13:47 RSV).

No greater personal joy can come to us today than to take our rightful place in the company of those who are answering this imperative call of the Master. Some are literally going themselves. Many, whose encumbrances prohibit their going in person, are lending their influence and dedicating their resources that others may have the means to go.

Prayer: Give us eyes, O Lord, to see the nations with their desperate needs. Give us ears to hear the eternal voice as it thunders across the ages: "Go! Teach! Baptize!" Give us the will to heed thy command to extend thy kingdom into all the world. Amen.

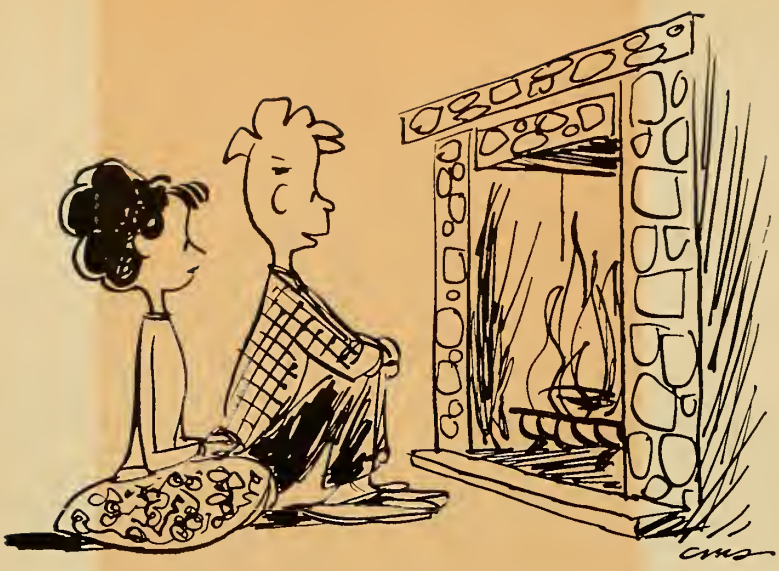
—JOHN F. CARROLL

George W. Wiseman
De Land, Fla.

Ronald Starr
Columbus, Kans.

Edgar B. Moore
Berea, Ohio

John F. Carroll
Ellerson, Va.



Cartoon by Charles M. Schulz

"Another good thing about just sitting looking into a fire is there aren't any commercials!"

Teens Together

By RICHMOND BARBOUR

Q *I'm 14 and interested in boys, but boys aren't interested in me. I've never been asked for a date. I have prayed to God for help, but my prayers have not been answered. Will I be lonely forever?—O.H.*

A No, you won't be. Girls grow up faster than boys. Nearly all girls of 14 are interested in having dates, but very few boys of that age are. This means there aren't enough boys to go around. Try to be patient. Time will solve your problem.

Q *I'm a boy, 14. A friend built a shack beside his folks' garage. He has some very dirty pictures there. I know I should not look at them, but I am weak. Is it the devil that makes me interested in sex and in naked women?—B.G.*

A One interpretation is that the devil makes you interested, another that you have primitive, inherited instincts, or sex drives. They are especially active at your age. Part of the job of becoming a Christian adult is learning to keep the drives within bounds. It is never easy. Do you trust your father? Does he understand you? If so, talk with him about this. He has faced the same problem and may be able to help you. If you feel you can't discuss this with him, go to another responsible man you can trust—your minister, for example, or a man counselor at school. Discuss this problem a few times, and you'll find that you are stronger.

Q *I'm a girl 13 and Mother says I'm boy crazy. The guy I love is 17. I get goose pimples all over when I'm near him. I have trouble breathing, and sweat comes on my forehead and hands. Is this a sign we were meant for each other? How can I win him away from his steady girl friend?—M.O.*

A Your physical reactions indicate that you're a normal girl of 13, with a crush on a boy. They don't mean that you were meant for each other. You'll be equally interested in other boys during the months and years ahead. My advice will be hard to follow, but you must. The boy is too old for you. Don't try to win him. Instead, concentrate on being a successful, helpful girl in your group. That's a safer, better goal.

Q *Doesn't a girl deserve some privacy? I'm 18 and have my own room, but my parents enter it without knocking, day or night. They read my letters before I get them; they interrupt my phone conversations. My mother goes through my dresser frequently to see if I've hidden anything from her. Is this right?—R.M.*

A No, it isn't. At 18 you deserve your privacy. Probably your parents still think of you as a little girl. Talk with your mother when she's in an agreeable mood. Ask her if she remembers how she felt about her own things, when she was your age. Get her started talking. Almost certainly she'll soon realize how you feel. Then she can try to persuade your father.

Q *I have been going steady for three months. He's 16, and I'm 14. We are in love, so it seems right for us to hug, kiss, touch each other, and discuss forbidden things. However we both know we shouldn't. Our trouble is we can't make ourselves stop. Will you help us?—S.C.*

A Every couple going steady faces the same problem. There is only one solution: self-discipline. Plan ahead so you won't be tempted to do anything wrong. Don't park; don't sit too close together; don't talk about forbidden things. In other words, just don't let yourself get started. Remember, love at 14 is temporary. After you break up, avoid going steady for a year or more. Then you'll be better able to discipline yourself on dates.

Q *I'm afraid to be alone with a boy. I'm a girl, 15. I want to go to dances and parties, but when boys take me I freeze with fear. I have had only three dates. Each time the boy hugged and kissed me against my will. One slapped me very hard when I asked him to stop. Will I ever meet a truly decent, Christian boy?—A.M.*

A There are many decent, trustworthy, Christian boys. I'm sorry you've gone out with the wrong fellows. Don't date for many weeks. Attend MYF meetings. Go to group

affairs at school. Wait until you feel a bit more comfortable around boys. Then if a decent boy asks for a date, accept. Don't park. Don't do anything to make him feel you want to neck or pet. Eventually, you'll be able to have dates without being afraid.

Q *Am I a "kook" for not swearing? I'm on the school football team. The other players cuss a lot. They call me "kook" because I don't. The coach tells them to lay off, but that only makes them worse. Is it really wrong to swear?—L.J.*

A Yes, it is wrong to swear. Many boys are profane, but that is their mistake, not yours. Certainly, you are not a "kook." Talk with your minister and your parents about this. It is possible that the other boys admire you secretly. They may even envy you. Don't weaken.

Q *The director of admissions at the college I hope to attend told my father it would cost almost $2,000 a year to send me there. We cannot afford anything like that. I'm a high-school sophomore. Could I win a scholarship to help pay expenses?—H.Y.*

A Many scholarships are available but competition for them is very stiff. Talk with your counselor or teacher adviser at school about it. Also ask the director of admissions about scholarships. Not all institutions are so expensive. If you could live at home and attend a publicly supported college or university, the cost would be much smaller. Check all possibilities before you center your hopes on one school.

Q *My father says I'm the meanest boy on earth. Yesterday he beat me with his fists. I didn't hit him back. Instead, I got into my car and drove too fast. I got a ticket. Now he holds that against me. He never has liked me. I'm his only son. He lets my sisters do anything. I take honors classes at school. I'm president of our MYF group, so I don't think I'm too bad. My mother says to disregard my father's criticisms. That is very hard to do. Can you help me?—T.W.*

A Let me congratulate you for not striking back when your father hit you. Probably your father was treated brutally by his father and

Little Lessons in Spiritual Efficiency No. 733

When the Angels went away

By ROY L. SMITH

THERE IS a touch of the prosaic in Luke's description of the Nativity. When he has reported the astounding story of the singing of the heavenly host for the benefit of the shepherds, he closes the story by saying, very simply, that "the angels went away from them into heaven."

One can imagine that those humble shepherds must have had a thousand questions to ask of their heavenly visitors. But "they were filled with fear," Luke reports. They couldn't collect their wits or catch their tongues, and by the time anyone could frame a question, *the angels were gone!*

It is a grim fact of life that the great transforming moments are vastly in the minority. For the brief space of a few minutes, we hear the singing of an angelic host, and then they are gone! And all the conjuring of men cannot restore the glory.

Almost before the sounds of the angels' song had died away over the Judean hills, the humble tenders of sheep were saying to each other, "Let us go over to Bethlehem." There was something even more amazing just ahead!

The spiritual experience which does not send us on to Bethlehem is almost certainly lost. To catch a vision of God, and then to spend the rest of our life building a memorial to the occasion, is to betray the vision.

It is easy to believe that those shepherds might have gone all over Judea, lecturing to the people on the subject of heavenly visitors, without ever hearing another angelic anthem. And nothing could have been more tragic.

It is a little surprising to note that none of the shepherds is ever mentioned again in the New Testament. But it is impossible to believe that they ever outgrew the experience of that night. And it is to their credit that they never tried to dominate the kingdom-of-heaven movement because they had been chosen to hear the astounding announcement.

Life does not consist of heavenly concerts, astonishing moments, and astral spectacles. A vast monotony must follow the singing of the angels' songs, and an enormous amount of tedium must be endured.

Blessed is the man who can go back to plain duties with enthusiasm when the angels have gone back to heaven.

To such a man, one of the great achievements of life is the fine art of keeping the glow in the ordinary.

Bishop Nall Answers Questions About

Your Faith and Your Church

What is the value of creeds?

From the Latin *credo* (I believe), these historic statements of faith usually arose because of some controversy in the Church. The Apostles' Creed is a variant of the old Roman Creed, most ancient of all. The Nicene Creed was a defense against the Arian heresy, and thus had to do with differences of opinion over the relationships of the Son to the Father, which is to say the divinity of Christ.

Many matters of importance to present-day Christians are not found in the ancient creeds. So, new creeds are developed. The third affirmation of faith in *The Methodist Hymnal* is the Korean Creed, worked out by a group of missionaries headed by Bishop Herbert Welch.

When did Roman Catholicism begin?

Scholars have tried to define the boundary line between "apostolic" and "early Catholic" trends, including in the latter the authority of the legally ordained office, the mysteriously effective sacrament, and the system of repentance. (Leonhard Goppelt points this out in his chapter on the nature of the early Church in *Christian Issues in New Testament Interpretation.*)

The apostolic trend, on the other hand, had stressed a call to the obedience to faith, an emphasis that the Reformers picked up in the doctrine of justification by faith rather than works. There were certain influences that attempted to dissipate Christianity, and the men who introduced early Catholicism solidified and structured it into a more formal church.

The difference was noted at the beginning of the second century.

Did Jesus give first place to Peter?

The primacy for Peter claimed by the Roman Catholic Church is founded on Matthew 16:13-19, especially the last verse dealing with the "keys of the kingdom." (They are represented on the crest of the popes.) But the power to bind and to loose was given later to all the apostles (Matthew 18:18).

If Peter was recognized as being in first place, it is doubtful that his fellows would have asked later (Matthew 18:1), "Who is the greatest in the kingdom of heaven?"

It is even unlikely that Peter founded the Church of Rome. More probably, it emerged from Pentecost and it is doubtful that Peter was known in Rome before Paul wrote his letter to the Romans. Remember that Paul did not interfere with churches where another follower of Christ had started work (Romans 15:20).

If Peter had unquestioned priority, why did James preside over the first Church council (Acts 15)?

Bishop Nall confides: "The letters I receive in conducting this column constitute the best part of my correspondence. And I honestly like people who differ—with good reason." Bishop Nall is leader of the Minnesota Area of The Methodist Church.

doesn't realize there are other ways to treat sons. The intensity of his feelings indicates how much you really matter to him. Talk with your mother. She understands the situation and can advise you. Go to your minister, also, for advice. Try to avoid an open break. Soon your father should be able to accept you as an adult. Then your troubles will be over.

Q *I'm a boy 17; my girl is 15. We're in love. She wants us to marry during Christmas vacation. Her parents have given their consent. My parents probably would, too, if I asked. I have a job and some money in the bank. She says she would get a job, so we could support ourselves. Even so, I'm doubtful. I know she has been in love with other guys and has fallen out of love mighty fast. Should we marry? —L.I.*

A No. You are young. Many girls of 15 think they're in love, but it is only a crush. Your feeling for her might change also. Marriage calls for much responsibility. Wait and you won't be sorry.

Q *I'm a girl, in the 7th grade. Kids call me bad names because I have had fistfights. I know girls shouldn't fight, but I get so mad I have to. My last fight was with my best girl friend. Now she won't even speak to me. How can I get over fighting with kids?—C.V.*

A Many girls of your age have fistfights. It is wrong, of course. You should:

First: Plan ahead to avoid situations where you know you'll be apt to lose your temper. 2. Practice exerting self-control. Gradually you'll learn to take strain without becoming violent. 3. Talk over your problems with your mother frequently. She understands you and can help you. 4. Tell your girl friend how sorry you are for what happened. Good luck!

•

Have a parental problem? Dr. Barbour can help you as he has helped thousands of other teens. Just write him c/o TOGETHER, *P.O. Box 423, Park Ridge, Illinois. He'll answer in* Teens Together.

Barnabas

Looks at New Books

I HOPE YOU will find some time for reading aloud at your house as Christmas approaches. And if there are young children in your family, you will welcome ***Christmas Comes Once More*** (Abingdon, $3.50).

All the tones of Christmas are present in the stories and poems **Mildred C. Luckhardt** has selected for the holiday season: the quiet description of Christmas Eve in the wilderness; the humor of Nanka's and Marianka's Christmas loaf; the religious feeling surrounding the Advent wreath—which, incidentally, Mrs. Luckhardt gives directions for making.

There are some well-loved stories and verse, yet most of the selections will not be found in other collections of children's reading.

A Meo tribesman in Laos, his silver necklace sparkling in the mountain sunshine, listens to a transistor radio made in Japan. A Thai boatman, on his way to Bangkok's marketplace on the canals, gently guides his vessel past a modern nightclub and an air-conditioned theater showing the latest European and American films. In Djakarta, capital of Indonesia, a wrinkled Moslem sings evening praises to Allah; only a few miles away a jet fighter touches down after a training flight.

Such are the contrasts young people will find in ***Main Streets of Southeast Asia*** (Dodd, Mead, $3). Another travelogue, I thought, as I picked it up; but author-photographer **Hal Buell**'s storytelling pictures and brisk commentary make it a fascinating glimpse of a part of the world where new, free nations are emerging from a melting pot of people, languages, and religions.

"People all over the world go to many kinds of churches: big churches, little churches, tall churches, low churches, stone churches, wood churches, brick churches. . . ."

Katherine Dougherty's quiet prose and Judith Brown's soaring illustrations take the young child down ***A Street of Churches*** (Abingdon, $1.25) in a charming little book that subtly lays the groundwork for understanding other ways of worship as well as their own.

Small fry will like it, and we adults will know how good it is for them.

If you have been confused, as I have, by some of the news of the Second Vatican Council, you will find the historical and religious background for understanding it in ***The Vatican Council and All Christians*** (Association Press, $3).

The book is by Methodist **Claud D. Nelson**, now a consultant with the National Council of Christians and Jews, formerly with the National Council of Churches and with the Young Men's Christian Association in Rome.

It was on January 25, 1959, that Pope John XXIII announced he would call a general, or ecumenical, council of the Roman Catholic Church. Although he feels that the union of the churches is the special mission of his papacy, he later gave the council the official designation "The Second Vatican Council." (The First Vatican Council was interrupted back in September, 1870, when the troops of Italian unification entered Rome, at that time the capital of the independent Papal states.)

The current council will discuss matters other than unity; and some of its actions, or failures to act, will affect all mankind. Thus, Protestant observers, three Methodists among them, are attending.

The Methodist-parsonage parents of **Robert West Howard** could hardly have known how appropriate his middle name would be. But though he was born in upstate New York, he is best known today as an interpreter of the West. Latest of his books is ***The Great Iron Trail*** (Putnam, $6.50).

From the book's pages emerge the outlines of a gigantic struggle between forces favoring southern and northern

A Laotian boy in shorts and sport shirt, a woman fishing with a net of ancient design, were caught together by Hal Buell's lens.

routes. It was a phase of the impending conflict between North and South, slavery and abolition.

Bob Howard is deft with words, and skilled in the selection and presentation of facts. A feeling of destiny surges through his writing, and scenes and episodes are linked to known situations and events. The result is a book oriented extraordinarily well against the backdrop of national history.

Words create pictures as it tells how ambitious, hard-hitting men spanned the continent with steel to create the first transcontinental railroad. One was Leland Stanford, who was schooled "in the Methodist Seminary at Cazenovia, N.Y.," and who later was to leave his name on a great California university.

It is a surprise, 50 years after his death, to find newly published work by **Mark Twain**. But except for a few minor pieces, most of the essays in ***Letters From the Earth*** (Harper & Row, $5.95) are in print for the first time.

The book was prepared for publication back in 1939 by **Bernard De Voto**. But when Clara Clemens Samossoud, daughter of the tart-tongued American humorist, read the manuscript, she objected to certain parts of it, saying they presented a distorted view of her father's ideas and attitudes.

Last year, she finally agreed to let the book be published because "Mark Twain belonged to the world" and, she believed, public opinion had become more tolerant. Her change of mind was brought about, also, by her annoyance with communist charges that some of Mark Twain's ideas were being suppressed in the United States.

If your memories of Twain are associated mellowly with Tom Sawyer and Huckleberry Finn, you had better take a look at *Letters From the Earth* before you buy it for your maiden aunt or your 12-year-old son.

This is a mature, agnostic, blistering Twain, who dons the guise of satan to report on the preposterous ways and quaint conceits of the inhabitants of the planet Earth, who views with astonishment their religious beliefs and the "astounding inventions" of heaven and hell, and who "translates" the papers of Adam and his descendants.

It is strong meat he dishes out, spicy and highly flavored with the tangy taste of satire.

For as long as man has dwelt upon the earth, spring has been the season of rebirth and singing birds. Now, in some parts of America, spring is strangely silent. Many of the birds are dead, innocent bystander-victims of our

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THE FIRST Bible in America in a European language was the result of a medical man's concern for his patients and friends.

It was back before the Revolutionary War. Christopher Saur had come to Pennsylvania from his native Germany and, after farming for a few years, took up the practice of medicine in the Philadelphia suburb of Germantown.

His German-speaking patients and friends were frugal, hardworking folk who had acquired their own homes and earned a generous living. But there was one thing they did not have, and that was reading material in their native tongue. Saur recognized their hunger for it and, because he believed in ministering to minds and souls as well as bodies, began importing Bibles and other religious books from Europe.

The orders had to be filled privately by the captains of vessels plying between the Old World and the New, however, and the delivered price of a Bible was prohibitive. Saur eventually induced several Bible societies in Germany to donate copies of the Scriptures.

Then another problem became evident. Many of the Bibles were printed in type so small that older people simply could not read them.

Saur's answer to this was to go into the printing business himself. He knew nothing about it, but he bought a press, brought printers over from Germany, and in 1738 produced his first publication, an almanac in German. He followed this with a German-language newspaper.

In 1743, the Bible, 1,200 copies of it, came off the press. Printed in German after the translation made by Martin Luther, it was printed in big, readable type—and a copy cost only 18 shillings (about $2.50 today).

Saur died in 1758 and his namesake son published a second edition of the Bible in 1763. In 1776 the third edition had been printed but not bound when the British marched into Germantown. Most of the 3,000-copy edition was used in cartridges or as a litter for British horses. The publisher's daughter, Catharine, stole into town one night, however, and rescued pages for a few copies which were bound and passed on to her children.

A copy of each edition of the Saur Bible can be found today in the Quayle Bible Collection at Methodist-related Baker University in Baldwin, Kans.

Each of the three Saur Bibles has the original calf leather binding over beveled boards. The covers are held together with clasps.

The elder Christopher Saur's signature appears on the title page of each copy.

The founder of the collection, Bishop William A. Quayle, would have approved of Saur's direct method of problem-solving. The bishop never let fire, flood, or accident stop him from reaching a pulpit on time. Once he commandeered a railroad handcar to do it! —HELEN JOHNSON

attempt to control our environment by the use of chemicals that poison not only the insects against which they are directed but also the birds in the air, the fish in the rivers, the earth that supplies our food, and inevitably (to what degree is unknown) man himself.

Biologist **Rachel Carson** spent 4½ years gathering data from all over the United States and other parts of the world. Her report is titled ***Silent Spring*** (Houghton Mifflin, $5). In laymen's terms, she explains what is meant by the "balance of nature," and shows how careful we must be not to disturb it in a way that will ultimately do us more harm than good.

An entire chapter is devoted to the possible connection between the widespread use of certain chemicals and the incidence of cancer in man. Another deals with the genetic effects of certain chemicals.

In the hands of a less reliable scientist or a more casual writer, this book would be infinitely more sensational, and less disturbing. Coming from Rachel Carson—whose responsible knowledge and skillful writing have already been recognized in two previous best sellers, *The Sea Around Us* and *The Edge of the Sea*—it is an awesome warning.

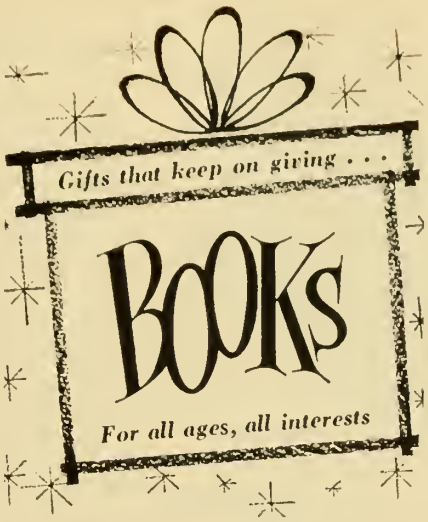
To some, the Korean War was a "police action," to others a "conflict"; but to the men who fought and died on the battlefields of that far-off mountainous land—at the Pusan Perimeter, at Inchon, at Chosin Reservoir, at Heartbreak Ridge—it was war, total war.

Robert Leckie tells the full story of that most melancholy of all struggles in ***Conflict, The History of the Korean War*** (Putnam, $6.95). It began on a quiet Sunday morning in June, 1950. When it ended, on July 27, 1953, there still were the acrimonious difficulties of POW exchange, the problems of brainwashing and germ-warfare charges, the unprecedented performance of the American soldier to investigate, and the lack of joy with which the world received the uneasy peace that spelled neither victory nor defeat for either side.

Yet, says Leckie: "It was, nonetheless, a triumph for the United Nations. In Korea, invasion was repelled, and in such manner as to remind the world that an invader need not be destroyed to be repulsed . . . Of Korea, then, it is enough to say: it was here that communism suffered its first defeat."

If *Conflict* is a melancholy book, ***Strong Men Armed*** (Random House, $7.95), also by Leckie, is a sweeping, vital one. This is the story of the relentless drive of the U.S. Marines across the Pacific from Guadalcanal to Okinawa during World War II.

Leckie was a scout and machine



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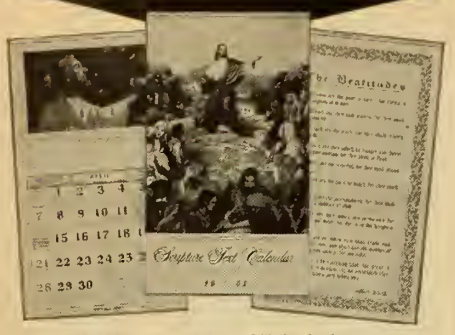

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gunner with the First Marine Division and, except for Okinawa, served in all that outfit's campaigns. Thus, he writes here of what he himself saw and felt as ships, men, and guns moved over vast and silent distances to fight an enemy who was immovable except in death.

He recalls Christmas, 1943: "It was Christmas Day in the States, but out on the dark waters of Dampier Strait it was the morning of December 26, and Major General Iwao Matsuda's radios were already sputtering with reports of an invading force. . . . At six o'clock the thundering began. Two cruisers and eight destroyers sailed back and forth, blazing at the shore with orange-yellow bursts while a pair of rocket-firing LCIs daintily picked their way through an opening in the barrier reef. They took up positions to either end of the landing beaches and soon the *swoosh* of their missiles was audible beneath the booming of the guns."

At the end of the day, men of the Seventh Regiment could report: "Landing unopposed" on western New Britain.

One of this century's greatest paleontologists was Jesuit priest **Pierre Teilhard de Chardin.** He conducted extensive diggings in the interior of China, in Ethiopia, northern India, and Burma. Yet, engaged in pursuit of knowledge of earliest history, he was completely absorbed in the future of man and of the world.

Heart and soul, he was a citizen of the universe. Working in collaboration with the Chinese University, he wrote: "What I find so attractive there is not at all the idea that I can introduce denominational or national influences in a place from which they have hitherto been excluded but that I can surmount many wrong-headed barriers and join up with men of very different types on a footing of real humanity, sought for in our common pursuit of truth."

The pursuit of truth, and the original bent of his own brilliant mind led him to theology that did not receive the stamp of approval of the Roman Catholic Church. In fact, he was forbidden to publish during his lifetime.

Since his death in 1955, three books by him have been published. The first two were theological. The third is a fascinating collection of letters he wrote to relatives and good friends from 1923, when he left his native France for the first time, until 1955, when he was living and working in New York City.

Letters From a Traveller (Harper, $4) gives us an opportunity to know a man capable of disciplined scientific thought and original and stimulating philosophic speculation. More important, he was a Christian of rugged and shining faith and a human being of unusual warmth and charm.

In company with two excited high-school freshmen, I spent a fascinating afternoon recently at the Chicago-O'Hare International Airport. A friend with American Airlines gave us a backstage tour that included nose-to-tail inspection of a jet airliner.

On the way home, the boys asked me some questions I couldn't answer. I could have been more intelligent if I had read the references on airplanes, airports, and aerodynamics in the first volume of the new revised and expanded edition of ***Collier's Encyclopedia*** (Crowell-Collier Publishing Company).

This 1962 edition of a standard reference work is so enlarged, up to date, and complete, in fact, that I think I could answer almost any question if I were just given time to look it up. The price for this 24-volume package of knowledge is $299.50 to $539, depending on the binding. If that is too much for your home budget, pay a visit to your public library. But in thinking about price, you might consider that it costs about the same as some household appliances—and lasts a lot longer.

Robert Moffat, the great 19th-century missionary whose work helped shape the destiny of modern Africa, grew up a Scotch Presbyterian; but when he went to England as a lad of 18, to work as a gardener, it was a small Methodist Society that offered the kindling fellowship that made him sure in his religious conviction.

LIKE A *White Bird*

Like a white bird down the darkness
Past Orion and the Ram
Sped the little Jesus' spirit.
Who was there to see or hear it?
No one save a lowly shepherd
Who was searching for a lamb;
No one save a listening wise man
Who had taught his ear to know
Sound of wingbeat though it flutter
Yet more quietly than snow . . .
Out of shadow, out of silence—
Wonder cometh ever so!

—ROWENA BENNETT

That little society, still in existence today at High Legh, in Cheshire, was born in 1783 out of the itinerant zeal of John Wesley's preachers. Its earnest cottage-meeting tempo and laymen's enthusiasm for what Christ had done for them and what was required of them to be saved appealed to the lonely young Scotsman, and he became Methodist in spirit if not in name, says **Cecil Northcott** in ***Robert Moffat: Pioneer in Africa*** (Harper, $7.50).

The book is a carefully documented biography of the founder of Christian missions in Africa.

Our friend Emory Stevens Bucke of Abingdon Press writes us so persuasively about a book newly published by another publisher that I cannot resist quoting him. Of ***Unitarianism and Universalism*** (Beacon, $3.95), by **Henry H. Cheetham**, he observes:

"Beacon Press, publishers for the newly merged Unitarian Universalist Association, has produced a delightful illustrated history which liberals will find most refreshing and conservatives will find instructive. Designed for young people, chances are that their parents will read it thoroughly. Beginning with those aspects of nonconformity that show up in the third and fourth-century church, the story unfolds with increasing interest and one quickly sees that the price of spreading the Christian Gospel is freedom; that organized churches can't 'conserve' the doctrinal limitations; that basic Judaic-Christian tradition always defies those postbiblical doctrines which Church fathers have sanctified.

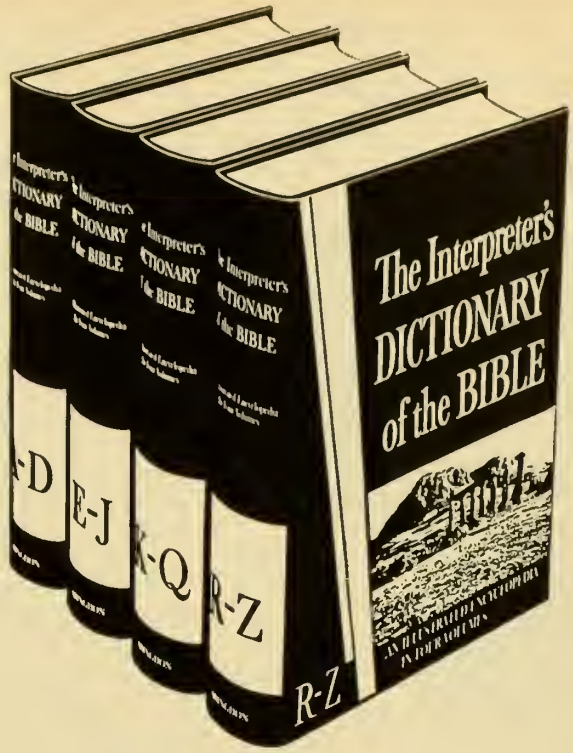
"Methodists have always had a close relationship to this liberal tradition because of the significant role of Jacobus Arminius [see *We're All Arminians Now!* November, page 34] in the theology of Wesley.

"In the Universalist part of the tradition, John Murray, a follower of Wesley sidetracked by Whitefield's Calvinism, became the first vigorous leader in America to develop the organization of Universalism when it was a heresy for anyone to say, 'All men should be saved.'

"The book is an important one for it shows that last year's marriage of the Unitarians and the Universalists was a good thing and promises a renewal of vital religious freedom for free churchmen everywhere."

In March, 1962, a Harper editor who had worked with **Robert F. Kennedy** during the writing of *The Enemy Within* was permitted to read transcripts of Kennedy's exchanges with students, businessmen, and labor leaders during his just-completed 30,000-mile round-the-world tour.

Fascinated by the unprecedented



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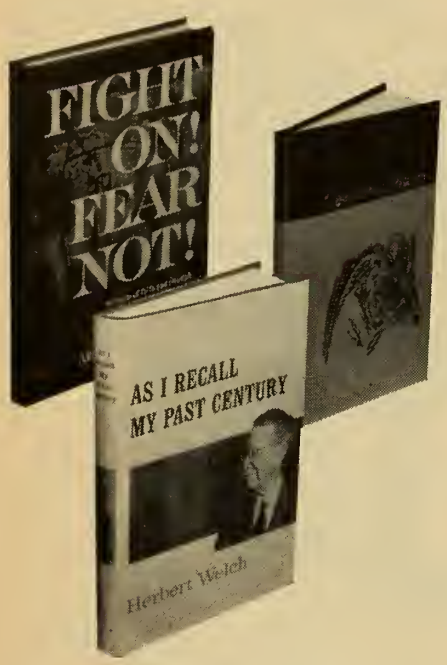

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give-and-take between the attorney general of the United States and countless citizens of Japan, Indonesia, and Berlin, he persuaded Kennedy to set down the story of the trip in book form.

Just Friends and Brave Enemies (Harper & Row, $3.95) was planned during a brief Florida vacation and executed nights and weekends, on trains and planes, in cars and hotel rooms. The title comes from Kennedy's conviction that: "We must meet our duty and convince the world that we are just friends and brave enemies."

You may remember **Charles Malik**'s personal testimony in TOGETHER back in February, 1961 [page 13]. The former president of the General Assembly of the United Nations is now the author of a book containing seven meditations on the state of the world.

Christ and Crisis (Eerdmans, $3) embodies Malik's thoughts on the Church and the international order, the preaching of the Gospel, the life of the spirit, faith in Jesus Christ, the life of the Christian, and the unity of the Church.

Of the Church's role in world affairs, he writes: "The Church's business is to remain absolutely faithful to what she has received. She is to guard and keep the divine mysteries that have been entrusted to her. She is to administer the Sacraments, doubting nothing, and with a mind absolutely upright and correct. She is to preserve, to expound, and to hand down the Word of God."

In order to dedicate her whole life to this task, the Church must live in complete detachment from the affairs of the world, he believes—from its revolutions and wars, its orders and disorders, its systems, and its governments. This does not mean that the "Church 'neglects' the security and well-being of the state; the Church is profoundly 'interested' in these things; but the securing of them is not its primary responsibility. . . ."

There are three unpardonable sins today, he says: to be flippant or superficial in analyzing the world situation; to live and act as though halfhearted measures would avail; and to lack the moral courage to rise to the historic occasion.

The core of the research for Irving Stone's best-selling biographical novel, *The Agony and the Ecstasy,* was a collection of nearly 500 letters written by Michelangelo Buonarroti-Simoni.

In chronological order, they report the great Italian artist's activities, his thoughts and feelings from age 21, when he wrote the first letter, until just a short time before his death more than 60 years later.

In the beginning years, Michelangelo wrote sparingly about the actual processes of creativity. Later he penned long, impassioned letters about the tomb of Julius II, the bronze statue of Julius, the Sistine Vault, and the Medici Chapel.

The letters were translated into English by Charles Speroni, founder of the Italian department of the University of California at Los Angeles. Now **Irving Stone** and his wife **Jean** have edited them and placed them in chronological sequence for the first English edition of ***I, Michelangelo, Sculptor*** (Doubleday, $4.95).

They will give you a rich, verbal self-portrait of the sculptor-painter.

English culture, like our own, owes its strength and richness to people from other lands. However, the outlanders who came to Britain—the Celts, the Romans, the Jutes, Angles, and Saxons, the Danes and Norse, the Normans—came as invaders and conquerors rather than as peaceful immigrants.

I was reminded of this by Sir **Arthur Bryant**'s excellent ***Makers of England*** (Doubleday, $5.95). It explores early English history from the first records of human life to the end of the 13th century, when the Magna Charta had given the English people a framework of civil liberties and democratic ideals that stands to this day.

Bryant is particularly perceptive in interpreting the role of the Church in England's history.

Makers of England appears as the first volume of a historical trilogy to be entitled *Atlantic Saga.*

It was on a riverboat in India. An abstracted British Christian missionary felt a parcel crumble beneath his weight as he took a seat. He jumped up hurriedly. "I am most awfully sorry," he apologized to an impressive-looking Moslem. "I'm afraid I'm going about in a bit of a daze. I've just had the most amazing lesson in Christianity from a Hindu."

The Moslem's eyes twinkled. "You have been with Sree Sree Thakur?"

"Yes! Do you know him?"

"Very well indeed."

"A most amazing man!"

"Yes."

The director of the Christian mission at Pabna and the Mouluvi of the Islamic community sat in companionable silence.

Sree Sree Thakur Anukul Chandra is one of the world's great spiritual leaders, a man of extraordinary intelligence and keen insight, a physician, a scientist, a mystic, and a man of love and service in the tradition of Gandhi and Schweitzer. **Ray A. Hauserman, Jr.**, tells his story in ***Ocean in a Teacup*** (Harper, $4.50). It's an unusually sensitive biography with rare literary quality. —BARNABAS

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

IN A SENSE, every novel is an autobiography.

On the surface, it would seem, a man might write a story about different people and never reveal himself at all. Actually, the whole thing is impossible because when a man begins to put words on paper, he is revealing his own deep convictions or lack of them and uncovering the inner quality of his own soul.

Indeed, writing of any kind is a kind of spiritual striptease, which is enough to frighten a fellow to death. I was thinking of this in particular the other night as I read

UHURU, by Robert Ruark *(McGraw-Hill, $5.95).*

I did not like this book very much because it reveals a fundamentally arrogant attitude. It is the story of white Africans in Kenya and their sad plight in the face of a rising tide of black freedom. Unscrupulous Negro politicians use superstitions and hatreds associated with the Mau Mau uprising to gain wealth and a following.

Caught in this tide, even the well-meaning white farmers face destruction. The only answer they can come up with ultimately is to arm, organize, and out-Mau Mau the black Africans, which, of course, is no answer at all.

I have no doubt that there is much truth in what Ruark has written, and there are very few who would insist that the African nations have been properly prepared for freedom. But there is in this book no note of sympathy for the people so long exploited and so desperate in their desire for dignity and recognition.

Ruark has done blatantly what we are always doing unconsciously, which is to compare our best with their worst.

But even on that basis, there are only two or three really admirable characters in the whole book, and one of them is a Negro politician. The whole thing turns out to be a propaganda piece full of stereotypes instead of living persons, which is a pity.

THE INHERITOR, by R. C. Hutchinson *(Harper, $4.95).*

This is a different type of book, indeed, and I had a feeling at the end that the main character turned out to be almost better than he should have been. At least, this is erring on the side of the angels, and there is a good solid section of life here which is very satisfying.

A Belgian soldier, orphaned as a child, starts out after the war is over to find some trace of his parents. The trail leads him to a town in Britain where he discovers that he is the legitimate heir of a wealthy man. He even finds his mother. The trouble is that if he takes the fortune, he will hurt some very decent people and complicate life in general.

How he handles this whole matter at the end of the book ought not to be revealed, and I will say only that this man turns out to be first-rate.

The book is no *Elephant and Castle,* which was one of Hutchinson's high points, but I think it is a far-above-average novel and very much worth reading. It is a great thing to find a book full of people and not full of types. Do you remember an old song about a fellow who wanted a paper doll he could call his own? Probably not, but I have a funny kind of memory. Anyway, *Uhuru* is full of paper dolls, but *The Inheritor* has real folks.

THE SHAPES OF SLEEP, by J. B. Priestley *(Doubleday, $3.75).*

This is another second-rate yarn about Communists, spies, and mystery in general, which seems to be Priestley's forte these days. He has written some fine things, and it is about time that he gave us a real book instead of the stuff he has been producing.

The book's only virtue is a kind of tantalizing promise of something extraordinary, mysterious, and earth-shaking that is going to be revealed at the end. But the cannon turned out to be a popgun. Authors have no right to do this to readers—especially an author like J. B. Priestley.

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A DOLL FOR JANE

By DAWN L. GOEHRING

IT WAS only a few days until Christmas, and Silas Bower sat on the steps of the corncrib, thinking. Silas' family did not have much money for Christmas presents, and he wondered what he could make for gifts. What could he make for his little sister, Jane?

The smell of hay and horses came from the big, red barn next to the corncrib. Silas thought this was a good place to be alone while he was thinking.

He knew that Jane wanted a big doll for Christmas. He even knew that she had prayed and prayed for a big, blond, curly haired doll with grand clothes.

"A doll!" thought Silas, "I'll make a doll for Jane!" But—how could he make a doll?

He swung his legs back and forth at the side of the steps. And as his legs swung, his feet stirred the brown leaves and cornhusks on the ground.

Then he remembered: his grandmother said they used to make dolls from cornhusks. They called them "cornhusk dolls," too, and she had showed him how to make one.

"It won't be very grand," Silas said to himself. "Not nearly so grand as the doll Jane wants." But still, it would be better than none.

So he started. First, he chose some very dry husks, shaking off the dust and corn silks.

It was growing late; the shadows were deepening inside the crib.

"Silas!" his father called. "Time to milk the cows! You may bring Gertie in from the pasture, first."

So Silas put the small heap of cornhusks he had chosen in a cleared spot in a corner of the crib. He went about his chores, first letting Gertie, the youngest cow, in from the back pasture. There was no grass in the pasture now, but she went there to lick the huge lump of salt and to munch hay from a haystack.

After the chores, supper tasted good. Silas ate hot corn bread spread with sweet, yellow butter that his mother had churned.

But Silas could not eat fast enough, his mind was racing ahead so. Mother, he thought, could make clothes for the doll. And, maybe, his father could find time to make chairs and tables and a bed for the doll! What a splendid idea! he thought.

Silas slept peacefully that night, knowing that little Jane would have a doll for Christmas.

As soon as he had a few minutes to himself the next day, Silas hurried out to the crib and worked on the doll.

He thought of how his grandmother had said, "The way to make cornhusk dolls was handed down through

"Silas!" his father called. "Time to milk the cows!" So Silas quickly put the small heap of cornhusks he had chosen in a cleared corner of the crib.

many families from grandmothers to mothers, and from mothers to daughters—or sons."

She said she thought the Indians in early America had taught the first grandmothers how to make the dolls. Silas smiled to himself because he knew Jane always liked stories about Indians.

As he thought, his hands were busy with the cornhusks. The sharp edges of the husks hurt Silas' fingers as he worked, but he didn't mind. And all the while he was thinking ahead. He would have to ask his father for pipe cleaners tomorrow, so that he could make the doll's arms.

During the night, Silas was awakened by his father shaking him. "The barn's on fire, son," his father said. "Watch out for your sister!"

"What!" Silas cried. "Not the barn!"

Out he ran, still in his pajamas. He was so scared he almost gave away his secret to Jane, who stood shivering in the yard. Angry, red flames leaped toward the sky.

Silas' father and several neighbor men flung buckets of water on the fire.

Luckily, when the fire died out, the corncrib and oat bin were still untouched by the flames. As soon as he dared, Silas crawled into the crib and took out the doll. Holding it close against him, he ran and put it in his secret place under the porch.

Most of the barn was burned, and with it the furniture Silas' father was making for the doll. What a sad night! Silas went back to bed, tired and dirty.

The sun was already up in the morning when Silas awoke. His mother whispered to him at breakfast, "The doll's clothes are all made!" And Silas thought, "At least the doll will have some clothes to wear!"

It was a beautiful Christmas! The Bowers cut a fresh green tree from their own land. Gilded pine cones and ornaments made from silver and gold paper hung on the tree. There were eight packages under the tree!

Jane opened her gifts first because she was the smallest in the family. How her face brightened when she saw the doll! And how her eyes sparkled when she saw the doll clothes and the note from her father promising real wood furniture!

Next it was Silas' turn to open his packages. A whittling knife of his father's that he had long wanted was now his! Also, there were a new pair of blue jeans, and an arrowhead from Jane.

His mother and father had not expected any gifts, but they got a homemade towel set from Silas and Jane. Jane had carefully sewn "His" and "Hers" on the towels with bright red thread. Also, there was a new quilt from grandmother.

Thank-yous were said all around, but a very soft thank-you went from Jane to Silas for the cornhusk doll.

Oh! Christmas was wonderful! Cake for supper was their special treat.

As Jane took the cornhusk doll to bed and thought about how much her brother and mother and father loved her, she liked this doll best of all.

Parents will be interested to know that a collection of stories and poems that have appeared in *Small Fry* still is available in book form. *Around the Year Together*, published by Abingdon Press, is $1.95 at Cokesbury and other bookstores.—Eds.

YOU CAN MAKE A Cornhusk Doll

To MAKE a doll like Jane's you will need husks from at least two ears of corn, pipe cleaners, yarn or twine, and crayons. If you use fresh corn husks, let them dry several days. Discard torn or broken husks.

Soak husks in warm water an hour or until they can be folded without breaking. Gather six large husks in a bunch and tie with yarn or twine about four inches from the bottom. This makes the doll's waist.

Roll some husks into a ball about an inch in diameter. Tuck the ball among the husks just above the waist string (Picture 1).

Smooth husks around the ball and tie again with yarn just above the ball to make the upper part of the doll's body.

Roll another ball of husks, like the first one, and tuck it into the center of the husks just above the second yarn.

Bring top ends of husks down at the back and tie at the neck to make the doll's head (Picture 2).

Divide husks below the waistline. Wrap each half around a wire or pipe cleaner four inches long (Picture 3). Tie husks tightly at ankles.

Cut two pieces of pipe cleaner three inches long for arms. Wrap each with husks and tie at wrists with narrow strips of husks. Fasten arms to doll at the neck (Picture 4).

With crayons or pencil, draw a face for your doll (Picture 5). Make its hair of yarn or corn silks.

Girl dolls can be made the same way, but need no legs. Spread husks below waist and stuff with crumpled paper.

—Dorothy Arns

Clear Block, Green Board!

Think model railroading is for men and boys only? Not so, says this father of five—all daughters!

By JAMES E. DEMLOW

"Better look this situation over before throwing the switch to make sure these two locomotives don't come together," says author James E. Demlow as he operates the controls at the Marion (Ohio) Model Railroad Club.

VISUALIZE a large room which is headquarters for a model-railroad club. Several men are clustered around a table where a track is being assembled.

The phone rings. All but one of the workers scurry to the door and wait out of sight.

Answering, the lone survivor is asked to summon one of those who just stepped out. "So sorry, Mrs. Jones," he replies, "he just left!"

With the all-clear signal, the group comes back into the room, and Mr. Jones pitches in again.

This little tableau illustrates the devotion model railroaders feel toward their hobby, and the rapport —some might say conspiracy—that always exists among devotees. But when this identical thing happened to my wife once in the early days of our marriage, she promptly announced: "You're not going to leave *me* out of this!"

That's why today all seven of us Demlows are modelers, along with some 150,000 other enthusiasts in the nation. My own interest in model railroading, however, traces way back to the time my father gave me my first toy electric train, a standard-gauge Ives, for Christmas, 1928. I was almost six weeks old!

Although there is a vast difference between a toy train (complete and ready to run) and a model railroad (which must be built piece by piece), that early gift sparked a lifelong interest in trains.

I received my next train, another toy, for Christmas, 1937. It was the first ready-to-run HO-gauge train in this country, a Gilbert American Flyer.

My real interest in model railroading, however, began after I enlisted in the Air Force. My wife, June, and I trundled train parts around the country in a footlocker then, and while we attended college.

We lived in 16 different houses, but we never had enough room—and never stayed put long enough—to build a complete layout (track, trains, and surrounding buildings and countryside). We did gather some parts, however, and visited model-railroad clubs in several cities.

Now, even though we're settled in our own home in Marion, Ohio, we still do not have enough room to lay all the track we'd like. We have

pieces of track on the mantle, in the dining room, in the front half of the living room, and in the basement. And, scattered here and there are a dozen or so train kits in various stages of construction.

The dining room must be shared with quite a bit of Camp Fire Girl material, since my wife now is council secretary and I am vice-president and chairman of the camping committee. There's some church-school literature in there, too, for the fourth-grade class I teach on Sundays at Epworth Methodist Church.

But we're only a 10-minute drive from the Marion Model Railroad Club, located next to the Union Station, and until our five daughters grow up—or we enlarge the house—it's more practical to use the club's layout.

Our daughters—Kathryn, 10; Janet, 8; Carol, 7; Debbie, 5; and Paula, 4—still are too young to do any building. But they are excellent "dropped part finders" (they're built closer to the ground!) and "rock collectors" (gathering small stones we use on the club layout).

Besides an extensive HO-gauge "Hocking Valley Railroad" layout, our club has a traction system with hot overhead trolley wires. Oldtimers will recall the traction lines—interurban electric railways which honeycombed many sections of the country when some families didn't have even one automobile.

Both Kathryn and Janet have become passably proficient at operating trains—particularly trolleys—at the club.

Our club has a dozen regular adult members and usually half a dozen more junior members (under 21). The adults earn their livings in widely varied fields (I am one of two telephone company engineers in the group). But we all have one thing in common—enthusiasm for model railroads!

Model railroading requires about as wide a variety of skills as any hobby. Carpentry is required to build a layout. Electricity is required to wire it. And the latest trend is to electronics, with transistorized throttles, relay-operated signal circuits, high-frequency lighting, and so on.

Practical mechanics and applied physics are required for design, layout, and maintenance of hills and curves. Considerable artistry is needed to finish the scenery.

Many enthusiasts then add photography (a full-time hobby in itself) to record the model scenes.

Each of us in our club has a particular phase of model railroading we prefer. That's one of the best things about a club; by pooling talents and resources, the group has a much better layout than any one of us could have alone. We say, simply, "To each his own."

When budding modelers ask us how to get started in this hobby, our first suggestion is to join the National Model Railroad Association (Box 1328-A, Station C, Canton 8, Ohio).

Founded in Milwaukee, Wis., in 1935, it's now an organization of about 13,000 modelers. For a membership fee of $3 per year, the NMRA sends new members a thick pack of technical materials—standards, data sheets, and recommended practices—plus a yearbook listing all members geographically. Then, each month, the member receives a bulletin providing additional technical and social information.

The membership list enables a model railroader to get together with others in his town or a nearby community to form a club, as well as supplying names for swapping ideas.

I recently paid my third installment of five toward a life membership in NMRA.

Other sources of valuable information are the magazines, *Model Railroader* and *Railroad Model Craftsman*. Available at many newsstands and hobby shops, both also publish booklets on technical phases of the hobby.

Money? It is possible to pay anywhere from $4 to $400 for an HO-gauge engine. Used equipment frequently can be bought for about half its retail price.

Much equipment changes hands by auction at clubs and at NMRA regional conventions (usually spring and fall). For the person who doesn't have a club at hand to minimize investments in track, power pack, controls, and so forth, about $100—perhaps slightly less—will be needed to begin operations.

The first $3 should go for the NMRA membership. Then something to run: engine, $10 to $15; a dozen cars at $2 apiece, total about $25; also a powerpack, $15 to $20.

Then you'll need something to run on: a table or bench, $10 to $15, plus track, more than a simple loop and included spurs, another $10 to $15. Adding electric switches, which all enthusiasts eventually do, will add another $10 to $15 to the total.

Each of these basic purchases should be of good quality material. Cheaper items are available for half the price—and much less than half the life.

Keep in mind, too, that a model railroad is never completed. Even veteran hobbyists are constantly improving right-of-way, adding track or rolling stock, and dressing up the overall layout.

Then you print "passes" to trade with other modelers, and buy letterheads for correspondence with other fans. Your wife, in self-defense, becomes knowledgeable in the avocation.

We have to figure in our family budget trips of railroad significance. Last June, for example, we went to Chicago and rode the interurban North Shore Line round trip to Milwaukee. And two years ago, Kathryn and I finagled our way to Montreal for the last steam run on the Canadian National.

There are few human beings who don't tend to specialize. In model railroading, there are those who own 10 feet of track and 100 engines. Others (we have one in the Marion club) cram hundreds of feet of track into rooms as small as 6 by 8 feet.

The model railroad can be expanded as far as the fan wants to go, and can serve for a lifetime. It is not uncommon for middle-aged professional men to have 10 and 20-year plans for their model railroads!

If we Demlows ever do get our track at home in running order, we plan to name our railroad "The Walhonding Valley," after the river that flows west-northwest from Coshocton, Ohio. All streams the Walhonding touches have beautiful Indian names, which we can use for various branches of the main road. Until the Mohawk Dam was built in the 30s, the Pennsylvania Railroad had track up through there, and I have a topographical map showing all the trackage.

So someday, you see, I'll be president of my own railroad!

Name Your Hobby

Interested in swapping hobby notes? Just write any of these Methodists directly—or tell us your hobby and we'll list it in three to four months.

AFRICAN ARTIFACTS: Taiwo Odunsi, 35, Ojo Giwa St., Lagos, Nigeria.

ANTIQUES: Kenneth Lawton, R. 1, Vevay, Ind.

APRONS: Mrs. C. W. Dennis, 8 Raleigh Rd., Thomasville, N.C.

ART: Solveig Wassersteiner, Berlin No. 55, Wehlauer Strabe 9, East Germany (history of).

ASH TRAYS: Mrs. Edward Kolves, RR 2, Easton, Ill. (china, state).

BIBLE: Laurence W. Grauer, 16 Rosedale Ave., Greenville, Pa. (story, prophecy).

BLANK CHECKS: Jo Anne Conrad, Wisner, Nebr.

BUTTER MOLDS: Betty G. Smith, 126 Harris St., Lodi, Ohio (wooden).

BUTTONS: Mrs. Charles E. Gibbs, Monticello, Minn. (antique); Mrs. Vernon M. Rand, 8 Carrizo Dr., Santa Barbara, Calif. (antique picture).

CARTOONS: Rev. Paul Barton, 202 N. Main, Zeigler, Ill. (referring to the Bible).

CATS: Beth Aileen Ofander, 38 Golden Oak Ln., Beesleys Point, N.J.; Bobbie Sullivan, Scooba, Miss. (pictures, articles, glass); Polly Sibilsky, 908 Fremont St., Algoma, Wis.

CHESS: Barry Harris, 525 N. Washington St., Marion, Ind. (by mail).

CHURCH BULLETINS: Adam L. Hoffman, Box 45, Alexandria, Pa.

COINS: Lester D. Windsor, 410 Camden Ct., Salisbury, Md.; Kathy Ann Russell, 140 Main St., Annapolis, Md. (American); Martin E. Bowman, 2817 S. Hudson Ave., Tulsa 14, Okla.; Joe Ganey, Jr., 810-47th St., W., Brandenton, Fla.

COOKBOOKS: Mrs. John Witteman, R. 3, Nampa, Idaho (old).

COUPONS: Mrs. Martha LeFeber, 608 Harps St., San Fernando, Calif. (Betty Crocker).

CROCHET: Edna A. Fisher, R. 2, Box 29, Falls Rd., Portersville, Pa.; Mrs. Keith Yant, R. 1, Churubusco, Ind.

DOGS: Missie Sheppard, Box 194, Hillman, Mich. (stuffed, china); Patti Goodman, R. 1, Box 80, Benton, Ky. (pictures, statues).

DOLLS: Jean Stilwell, Unadilla, Nebr.; Anita Frasher, 729 West 9th St., Huntington, W.Va. (foreign, storybook).

EARRINGS: Mrs. Ruth Aken, 3707 Southwood Dr., Knoxville 20, Tenn.

FAVORS: Lynn Murray, 420 Beverly Rd., Newark, Del. (from Job's Daughters meetings).

FLOWER ARRANGEMENT: Mrs. John Bonde, San Jose Ave., Box 191, R. 2, Brentwood, Calif. (dried).

FOLKLORE: Barbara Crenshaw, 221S Portland Ave., Louisville 12, Ky. (Kentucky mountain region).

GENEALOGY: (Unfortunately, space available for this section of *Name Your Hobby* is not so great as its popularity. So, beginning next month, Genealogy listings will be limited to five names (other than the hobbyist's own) in any one month. Other names may be published if requested a few months later.—EDS.)

Larry Fuhrmann, 505 Union, Hereford, Texas (Fuhrmann, Vantreese, Wittenmyer, Gilmore, McCleskey, Broadbent, Beels, Shepherd); Grace E. Wilson, Box 6657, Northeast Station, Kansas City 23, Mo. (Adams, Allen, Bondurant, Hatcher, Clark, Meredith, Royal, Wilson); Mrs. Mae Boyer, 502 N. 21st St., Boise, Idaho (Boyer, Mink, Grubb, Perkins).

Mrs. Marion Hearn, R. 1, P.O. Box 33, Stafford, Kans. (Hearn, Lutz, Adams, Walters, James, Greathouse, Rine, Ryan); Mrs. Robert T. Winfree, 1120 S. Charles, Belleville, Ill. (Bailey, Severns, Winfree, Voelkel, Pfost, Moser, Lowry).

HANDKERCHIEFS: Mrs. Shirley J. Markle, 600 Orchard St., Wadsworth, Ohio (state names).

HORSES: Susan Sibilsky, 908 Fremont St., Algoma, Wis.; Carol R. Duncan, 125 Lupton Ave., Woodbury, N.J. (books, miniatures, pictures); Karen Willman, Box 55, Malcolm, Nebr.; Beverly Wehmeyer, Marthasville, Mo.; Beth A. Denison, 117 S. Stonge Ave., Springfield, Ill. (riding).

HORTICULTURE: Elaine Heidelmark, 1119 Second St., Rensselaer, N.Y. (flower gardens).

LICENSE PLATES: David Hess, Box 591, Sparta, N.J.

LOCOMOTIVES: Warren Reeves, 667 Rockaway St., Staten Island 7, N.Y. (pictures).

MAGAZINES: Mrs. Ira J. Dietrich, 1421 E. 19th St., Tulsa, Okla. *(Methodist Woman)*.

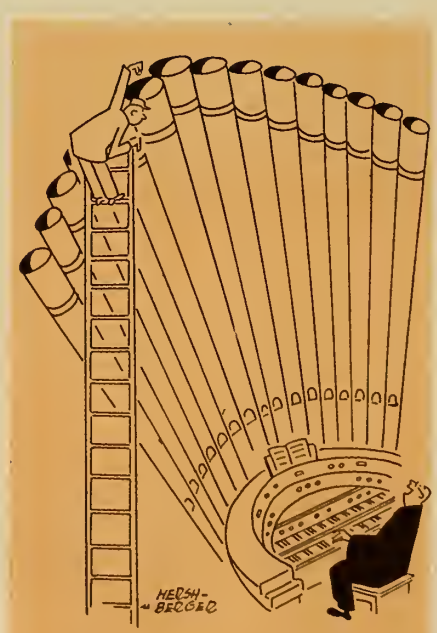
MAGIC: Mike Carrier, 1019 NE 10th Ave., Fort Lauderdale, Fla.

MATCHBOOKS: Karen Covey, R. 1, Box 380, Easton, Md.

MINIATURES: Mrs. Edward L. Lowery, 405 Morton Ave., Moundsville, W.Va. (charm-bracelet size); Mrs. Clara Anderson, 83 Burke St., Apt. D, Nashua, N.H. (shoes).

MODELS: Susan Walters, Box 204, Curtis, Mich. (small houses, furniture).

MUSIC: Mrs. R. C. Gossage, 1140 Everett Ave., Louisville 4, Ky. (piano).



"Drop in another cough drop—B-flat bass is still a little hoarse!"

NAPKINS: Pamela Travis, 1101 Wellman Ave., Louisville, Ohio (paper).

NEWSPAPER CLIPPINGS: Richard F. Cushing, Box 1522, Waterbury 20, Conn.

ORIGAMI: Marjorie L. Reeves, 667 Rockaway St., Staten Island 7, N.Y.

PENS & PENCILS: Thomas Rote, 1042 Wolverton St., Sunbury, Pa. (advertising).

PLATES: Mrs. Herman Gragert, Box 567, St. Edward, Nebr. (state); Mrs. Glenn Mallin, Osceola, Wis. (calendar).

POEMS: Mrs. Glen Garrison, 1803 Olds Ave., Lansing 15, Mich. (Christian); Mrs. Orrin Albin, R. 2, Tuscola, Ill.

POSTCARDS: Sue Eriksen, Box 111, Crescent, Oreg. (cats, kittens); Karen Willman, Box 55, Malcolm, Nebr. (Civil War); Mrs. Merle Foote, Star Rt., Box 31, Silverton, Oreg. (lighthouses, state capitols, churches, bridges); Won Sam-Ahn, #Hyo Chang Dong San-1, 18 Tong 4 Ban, Yoong San-Ku, Seoul, Korea; Patricia Ann Harvego, 309-11th St., N., Breckenridge, Minn. (scenic, famous places); Jim Jewell, 2131 Lindenwood Ave., Fort Wayne, Ind.; Melinda Alford, Alford Farm, Log London Rd., Mannsville, N.Y.; Mrs. Hattie Thurman, 1013 NW 29th Ave., Miami 35, Fla. (churches, bridges); Robert S. Perrin, 433 Nevada, East Alton, Ill. (foreign, buildings, state capitols); Ruthann Keck, 114 E. Patterson St., Lansford, Pa. (churches).

POSTMARKS: Mrs. B. B. Johnson, 3448 Hampshire Ave., N., Minneapolis 27, Minn, (foreign, 2"x4"); JoAnne Conrad, Wisner, Nebr. (2"x4").

ROCKS & MINERALS: John Hylton, 1917 Grand Ave., Connersville, Ind; Mrs. Virginia Price, 3598 La Crescenta Ave., Glendale 8, Calif.

SALT & PEPPERS: Mrs. M. W. Stretch, 636 Sherwood Dr., Mansfield, Ohio; Mrs. Ernest Barth, Box 461, Mobridge, S. Dak.

SCRAPBOOKS: Evangeline S. Barentregt, 501 E. Montgomery St., Knoxville, Iowa (used Christmas cards); Inez G. Miller, 1312 N. Jeff, Huntington, Ind. (poems, quotations, prayers).

SEEDS: Mrs. P. L. Johnson, 3448 Hampshire Ave., N., Minneapolis 27, Minn. (flower, herbs, slips).

SONGS & POEMS: Oma Frasher, Box 277, Danville, Ohio.

SPORTS: John Oguns, No. 2 Iseyin St., Mushin, Lagos, Nigeria (boxing, football); Julie Jontz, Melbourne, Iowa; Sinclair Odenigbo, 95 Agege Motor Road, Oshodi, Lagos, Nigeria (football); Barbara Pence, 1017 N. Broadway, Sindy, Ohio (tennis); Waheed Ola Sho, 73 Simpson St., Ebute Metta, Lagos, Nigeria (swimming); Edward Ola Ikubuwaje, 1, Ikoyi Rd., Lagos, Nigeria (table tennis, football, swimming).

STAMPS: Charlene Wyandt, Box 83, New Haven, Ohio; Clayton Savage, 105 N. Main St., Chincoteague, Va.; Judy Jackson, Box 125, Vinton, Va.; Mrs. R. J. Richardson, 905-7th St., Grundy Center, Iowa.; Mark Barnett, 4251 E. 4th St., Long Beach 14, Calif.; H. Ocko, Ljubljana, Yarnova 34, Yugoslavia (mint); Mrs. Ruth Schaefer, Jr., 11500 Huston St., North Hollywood, Calif.; Karen Covey, R. 1, Box 380, Easton, Md.; Gary L. Webber, Box 325, Plains, Mont.

SUGAR PACKETS: Ellen Oehler, 615 W. Stuart, Clarinda, Iowa.

TRAY CARDS: Kathleen Browning, Box 17, Switzer, W.Va. (cheery tray favors for hospitals, homes, etc.).

WORLD ALMANAC: Jerry Hollon, 4173 S. Carroll St., Horseheads, N.Y. (back issues).

Girl on the Go in Manila

Distinctive modern architecture sets off the Methodist Social Center where Emma Vigilia has been on the staff for 10 years.

EMMA VIGILIA loves people. Especially, she loves children—the kind with searching brown eyes and spare little bodies who crowd the narrow streets and alleys around the Methodist Social Center in Manila, capital city of the Philippines.

Emma has another love, too: her church. Born of Methodist parents and reared in a thoroughly Christian home, she long ago began nursing the dream of going into full-time church work. Moving through a succession of offices in Methodist Youth Fellowship and other youth groups, she embarked, as she puts it, "into an adventure in Christian service" 10 years ago. Fresh out of Philippine Christian College, she became children's worker at MSC.

With her combination of love for people and love for the church, Emma could hardly fail to love her work. It is the kind of job which brings new experiences every day—and new challenges to witness for Christ in the lives of the people she loves. [For the story of another Christian worker see *Methodist Girl in Greece,* February, page 2.]

Among many Methodist institutions in the Philippine capital, the Social Center, like Emma, was young when she started work there. Established in 1950 by the Woman's Division of Christian Service, the center was born in buildings left vacant when an older Methodist school moved to new quarters. Its founder, Miss Madaleine G. Klepper, missionary from Oklahoma, continues as director. Located in one of

On her way to visit one of the neighborhood's many impoverished homes, Miss Vigilia picks her way through a typically crowded and littered side street. That young Scout in the center probably is in a group at the Social Center, which sponsors Scout and other activity programs for both boys and girls.

Friend of both children and adults, the winsome young social worker stops to chat with a boy and his mother, inviting the lad to Social Center activities. Public education is compulsory, but there are not enough schools for all. MSC offers literacy classes to fill the gap.

A visit to the MSC dentist's office is a scary new experience for many young patients. Emma often comes along to lend moral support.

Mothers anxious about food, clothing, and family problems know they will find understanding and guidance at the MSC social worker's desk.

Manila's most densely populated districts, the Social Center is surrounded by hundreds of squalid shanties.

Also in the same vicinity are four of Manila's leading colleges and universities. One of the center's main buildings is Hugh Wilson Hall, a residence for college and working girls.

The oddly combined surroundings give the Social Center staff constant opportunity to provide a varied ministry in physical, social, moral, and spiritual terms—to both slum dwellers and students. Heavy responsibility for the task falls on the young shoulders of Emma Vigilia.

Thanks to a Methodist Crusade scholarship, Emma earned a master of science degree in social service in two years (1958-60) at Boston University. Returning home early in 1961, she became the MSC social worker. Her work now includes supervising distribution of Church World Service food and clothing to needy families, visiting homes to give counsel on many problems, and guiding both children and adults to use the center's services—medical, dental, and mental-health clinics, craft and sewing classes, kindergarten, and a recreation program.

But above all, Emma explains, her chief responsibility is "to witness for Christ in all encounters."

A capable cook, Emma occasionally finds time to fix culinary treats for friends who visit her. Here she works in the director's apartment in the MSC compound.

Women and girls learn sewing in classes offered at the Social Center, where mothers are given used garments to remodel for their families. In the friendly, informal atmosphere of such homemaking classes, Emma often learns of problems with which she can help.

NEWS of the world parish

METHODISTS CONDUCT INTERRACIAL EXCHANGE

A three-week, interracial exchange between four Methodist pastors of the North Central and the Central (Negro) Jurisdictions has been conducted.

Two pastors of Negro churches in Kansas City, Mo., and two Iowa pastors traded pulpits, parsonages, and all pastoral functions for the specified period. Their families accompanied the pastors.

The exchange plans were worked out by the Boards of Christian Social Concerns of the North and South Iowa and Central West (Negro) Conferences in co-operation with Bishop Matthew W. Clair, Jr., of St. Louis, Mo., and Bishop F. Gerald Ensley of Des Moines, Iowa.

The Rev. George E. Rice of Centennial Methodist Church in Kansas City exchanged with the Rev. Chester L. Guinn of Emmetsburg, Iowa, and the Rev. Dick L. Watkins of Riverside Methodist Church in Fort Dodge, Iowa, traded with the Rev. A. Cecil Williams of St. James Methodist Church in Kansas City.

The Akron Methodist Church and the Westfield Congregational Church, where Mr. Guinn was assigned previously, took part in the exchange, not the Emmetsburg parish where he was appointed in June.

One recommendation of the participating ministers was that lay people as well as pastors "be given the opportunity to exchange for a one or two-week period."

"We went into the exchange with the idea that something ought to happen," said Mr. Rice, "not only to the ministers taking part, but to the laymen as well."

During the exchange wedding vows were read, funerals conducted, and counseling sessions held.

Advance preparation of the congregations is vital for such exchanges, the ministers stressed. The visitor should not come as a "guest," but as a "minister to serve all the needs of the people."

The program should be repeated, the ministers agreed, but on an expanded basis. They said that more ministers should be involved for longer periods of time. The extended periods are needed, the ministers concluded, to provide a true measure of such a program's contribution to eliminate racial misunderstanding and conflict.

Must Clean Own House First

The church has no right to issue any more pronouncements on racial integration until its own house is in order, said Dr. A. Dudley Ward, in a speech to the Boston Area Methodist Pastors' Assembly.

Dr. Ward, associate general secretary of the Methodist Board of Christian Social Concerns, declared, "There is an inner cleansing which is necessary, and this must precede both structural changes and further official witness in the community."

Discussing church-state relations, he charged that in past years "church administrators in most denominations, and including Methodism, have been making decisions which have broken down this wall so completely that the position of the Protestant church is most ambiguous."

In an earlier speech in Pittsburgh, Pa., Dr. Ward told members of the National Catholic Social Action Conference that the *Mater et Magistra*—social encyclical of Pope John XXIII—"might have had something more specific to say on the question of international tensions, war and peace, the threat of nuclear destruction, disarmament, and the need to support an organization among the nations with universal membership to deal with these issues."

Admits Negro to Art-Science

The first full-time Negro student in the college of arts and sciences has been admitted at Southern Methodist University, Dallas, Texas.

Miss Paula Elaine Jones, 17, entered the university on a one-year scholarship. She is a chemistry major.

SMU President Willis Tate observed that the university "has enrolled students without regard to race or religion in the Perkins School of Theology since 1948.

"Since that time," he said, "this admission practice has gradually been effected in other schools in the university. The policy of SMU is to admit qualified students without regard to race or religion to the college of arts and sciences and other schools. But each student so admitted will meet extremely high standards of scholarship and character."

Increased Giving in Sweden

Swedish Methodists have increased their giving this year by almost 10 percent over 1961. Total giving by 13,000 Methodists in Sweden was $966,500—an increase of over $85,000.

Almost one fifth of the total amount given was for home and overseas missions.

Gifted Rate Religion Low

A Terman Gifted Group survey rates religion low on the scale of aspects of life which give satisfaction. Religion ranked ninth among men and fifth among women in a list of 10 aspects.

The gifted (talented) group, originally made up of children, is one of psychology's oldest studies. Some 40 years ago a study began that included gifted persons from infancy to age 21. These same persons are surveyed at 10-

The four participants in the Kansas City-Iowa pastors exchange are, from left, the Rev. A. C. Williams, the Rev. D. L. Watkins, the Rev. C. L. Guinn, and the Rev. G. E. Rice. The exchange was for a three-week period.

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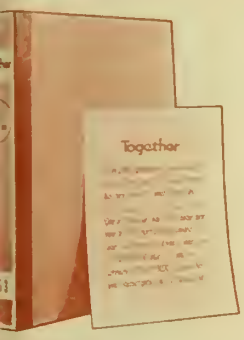

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year intervals to see how they have changed—if at all.

The top three aspects rated by men were work, marriage, and children. Women rated children and work as first, followed by marriage.

Ten years ago, men gave religion the same ranking, but women placed it eighth. This represents a substantial increase in religious satisfaction for women as they grow older.

Urges Divorce Laws Change

A change in Canadian divorce laws has been urged by the General Council of the United Church of Canada to include grounds other than adultery.

In a 60,000-word report, the council called on the federal government to appoint a royal commission to consider three other grounds for divorce—desertion for three years, gross cruelty (both physical and mental), and insanity that cannot be cured after five years of treatment.

'Religious Colonialism' Hit

A Methodist bishop of India has criticized what he calls "religious colonialism" in his country. Bishop John A. Subhan called on all Christian churches in India voluntarily to remove the stigma of colonialism by becoming autonomous and indigenous.

He charged that at least 80 or 90 of the denominations (The Christian Handbook of India lists more than 100 Protestant denominations) continue to have their roots in foreign countries. With the leaders being paid by the parent church, he said, these churches are likely to be influenced by their home governments.

Bishop Subhan said that this situation tends to make denominations "self-preserving structures" and may bring them into conflict with the people and society of India.

Methodists Give to Relief

The Methodist Committee for Overseas Relief has approved an allocation of $373,022 for relief and refugee aid programs in this country and abroad.

Church World Service, relief agency of the National Council of Churches, will receive $101,086; the World Council of Churches' Division of Interchurch Aid, Refugee and World Service, $45,000; overseas programs administered by other Methodist agencies, $76,936; and $150,000 for emergency aid.

MCOR's total allotments for 1962 to CWS are $342,215, and to the WCC division, $135,000.

Urges Minimum of 1,000 Calls

New Jersey Methodist ministers have been urged to make at least 1,000 house calls annually to increase church membership. A conference-wide report pointed out that stronger efforts to add membership must be made, since the church has not kept pace with the state's population growth.

The conference showed a net gain of only 788 members last year while the state population increased by some 487,000.

Analyzed in the report, also, was what church members "expect a minister to do"—pay off the church mortgage, revitalize the Community Chest, abolish juvenile delinquency, direct the energies of teen-agers, and single-handedly solve all of a person's problems.

Actually the minister's major role is to preach the Gospel, the report said, administer the sacraments, and act as a faithful shepherd to his flock.

UPCOMING EVENTS

Of Interest to Methodists Everywhere

DECEMBER

2—Commitment Sunday and First Sunday in Advent.
2-9—Universal Bible Week.
9—Universal Bible Sunday.
10-14—Meeting of Conference Directors of Youth Work, Noshville, Tenn.
24—178th anniversary of convening of the Christmas Conference ot Lovely Lane Church, Baltimore, Md., at which The Methodist Episcopal Church was organized.
25—Christmas Day.
27-January 1—Midwinter Council meeting, National Conference of The Methodist Student Movement, Nashville, Tenn.
30—Student Recognition Day.
31—New Year's Eve or Watch Night.

CWS Aids Disaster Victims

The thousands made homeless in Iran, Hong Kong, and Korea by earthquake, typhoon, and flood are being given emergency aid by Church World Service.

CWS, relief arm of the National Council of Churches, is providing blankets, clothing, food, and medical supplies to the disaster victims. The long range outlook of CWS is to provide housing and resettlement for the homeless thousands.

The emergency relief rendered by CWS is made possible by One Great Hour of Sharing program in The Methodist Church and similar programs in other churches.

Gambling Charge Ends Bazaar

The annual bazaar of the Holy Trinity Roman Catholic Church, Washington, D.C., closed after a Methodist minister complained to District of Columbia authorities that federal laws against gambling were being violated at the bazaar.

The Rev. Kenneth C. Hamrick, a student at Methodist-related Wesley

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Theological Seminary in Washington, said, "Since we have these laws against gambling activities, they should not be flouted by churches or other organizations. Gambling breeds juvenile delinquency as well as delinquency among adults."

A spokesman for the church said that they had no "idea that the law was being violated."

Discussing the preparations for the 1962 Commitment Day, December 2, at a recent meeting of the Methodist Division of Temperance and General Welfare are Bishops Hazen G. Werner (left) of Columbus, Ohio, and Paul Hardin, Jr., of Columbia, S.C., with Roger Burgess (right), who directs the division's work.

Methodist Schools Get Loans

Two Methodist-related colleges have received housing loans from the U.S. Housing and Home Finance Agency.

Pfeiffer College of Misenheimer, N.C., received $850,000 to erect a college union and infirmary building which will provide dining facilities for 675 persons and house offices of college publications, radio station, and student organizations.

Kentucky Wesleyan College of Owensboro, Ky., was given $560,000 to build a three-story residence hall for 154 men.

UN Honors Dag Hammarskjold

A memorial service was held at United Nations headquarters honoring Dag Hammarskjold, the late secretary-general of the UN.

Mr. Hammarskjold and the 15 others killed with him in a plane crash in Northern Rhodesia on September 18, 1961, were honored at the unveiling of a bronze plaque. It was placed above one honoring the late Count Folke Bernadotte of Sweden, the UN mediator in Palestine who was assassinated by terrorists in Jerusalem in 1948.

An address by Acting Secretary-General U Thant of Burma recalled that the UN Meditation Room, "dedicated to prayer, reflection, and meditation," was sponsored by Mr. Hammarskjold. The special room, which is not associated with any specific creed, was described as "a retreat to worship and meditate" according to one's own conscience. [For further look into Mr. Hammarskjold's life see *The UN Is Here to Stay,* October 1961, page 23, and *Peace Is His Business,* December 1957, page 27.]

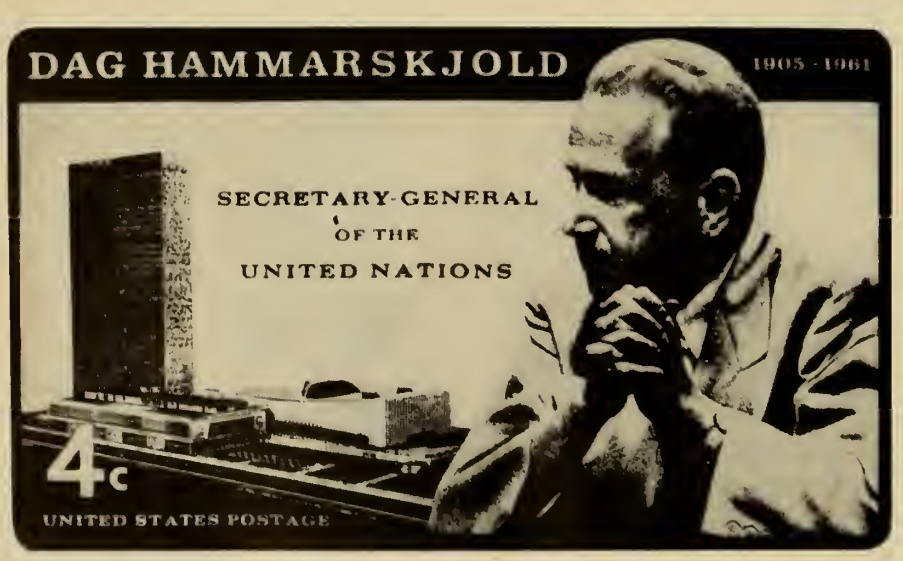
Fund Passes $4 Million Mark

Investments of the Methodist Investment Fund have reached a total of $4,260,000, according to Dr. H. Conwell Snoke of Philadelphia, Pa., president of the fund. This represents an increase of $301,000 in three months.

Virtually all of the money is loaned to churches (especially new congregations) for building purposes. Dr. Snoke said it is the policy of the fund to put all available capital to work as rapidly as possible in the form of church loans.

The minimum amount that can be invested by present investors has been reduced from $1,000 to $500. The interest rate remains at 5 percent.

George L. Hergesheimer of Philadelphia, fund treasurer, said that there are no delinquencies in payments by churches holding loans—which testifies to the soundness of an investment in the fund.



A 4-cent stamp has been issued by the United States Post Office Department honoring the late Dag Hammarskjold, secretary-general of the United Nations.

Offers Theology for Laymen

Methodist-related Wesley Theological Seminary of Washington, D.C., is offering a two-hour evening course on biblical theology specifically for adult lay students.

The course is being offered in response to what school officials termed an "increasing interest in theology among laymen."

Another no-academic-credit course being offered is Young Adulthood and the Church.

Crusade Scholars Increase

The Methodist Crusade Scholarship program began its 17th year with an increase of 11 students for a total of 97 Crusade Scholars for the 1962-63 school year.

Since its beginning in 1946, the program has prepared almost 1,300 persons from 56 countries for leadership in a wide variety of fields—although a large portion of the students go into professional church work.

The program is financed from two sources—$150,000 from the annual One Great Hour of Sharing offering taken in all Methodist churches during Lent and $87,500 given by the Woman's

Division of Christian Service of the Methodist Board of Missions.

The name of the program is taken from the four-year Crusade for Christ program. It was conducted by The Methodist Church from 1944 to 1948. Scholarships provide tuition, books, and living expenses.

Candidates are screened on the bases of character, leadership, and scholastic achievement.

Iowa Marriage Study Made

Marriages involving one Methodist and one non-Methodist-non-Catholic held a slight edge for success over an all-Methodist marriage, according to an Iowa study.

Iowa marriage and divorce records for 1953 to 1959 were used for the study—Survival Rates Among Religiously Homogamous and Interreligious Marriages. Prof. Lee G. Burchinal of Iowa State University and Dr. Loren E. Chancellor of the Iowa Department of Health conducted the study.

All-Methodist marriages showed a survival record of 91.4 percent, while the mixed marriage (Methodist with another Protestant or non-affiliated person) had a 92.9 percent chance of survival. Both types of marriage had a six to seven percent better chance if the bride was 20 or older.

Methodists ranked second behind all-Lutheran marriages, which showed 94.1 percent survival. Others were all-Presbyterian 91 percent and all-Baptist 89.8 percent.

All-Catholic marriages showed a 96.2 percent chance of survival, while Catholic-Protestant marriages rated only 77.6 percent.

Only a 35 percent survival was recorded in marriages where persons listed themselves as Protestant with no denomination listed.

Duke Gets Negro Scholarship

The Mary Reynolds Babcock Foundation of Winston-Salem, N.C., has granted $25,200 to the Duke University Divinity School to be used for "merit scholarships to worthy Negro students" who are bachelor of divinity degree candidates at Duke.

Matthew A. Zimmerman, Jr., of Union, S.C., has been selected as the first recipient of the scholarship.

Japan, Okinawa Draw Closer

Another step toward re-establishing former ties of fellowship and mutual concern between Protestant Christians in Japan and Okinawa is shown by the sending of two Japanese pastors as missionaries to Okinawa.

The ministers are the Rev. S. Yamashiro and the Rev. T. Marakami.

The missionaries have been sent by the United Church of Christ in Japan to serve with the United Church of Christ in Okinawa. Both churches are related to The Methodist Church and represent a merger of several Protestant traditions (including Methodist).

Okinawan theological students and Christian kindergarten teachers are being trained in Japanese seminaries.

Both churches were closely related prior to World War II—Okinawa was then a part of Japan. After the war, the Okinawa congregations became detached.

CENTURY CLUB

Seven more Methodists who are 100 or older join TOGETHER'*s Century Club this month. They are:*

Mrs. Jessie Brown, 100, Shawnee Mission, Kans.

Mrs. Anna Callihan, 100, Geneva, Ind.

Mrs. Laura Boone Cole, 100, Durham, N.C.

Mrs. Leonard Hallock, 100, Northport, Long Island, N.Y.

Mrs. Elizabeth Kellow, 101, Dearborn, Mich.

Mrs. Clara Withington, 100, Hillsdale, Mich.

Mrs. Lena Wright, 103, Columbus, Wisc.

When making Century Club nominations, please give name, home address, church where membership held, and birthdate of nominee. This information is needed to complete and send Century Club certificates to nominees.

AVC Opposes Proposed Oath

The American Veterans Committee has registered opposition to the phrase "So help me God" in the proposed oath of allegiance for armed forces enlistees. AVC opposed the phrase on the grounds that it violates the first amendment of the Constitution.

In a letter to the Senate Armed Services Committee, AVC urged consideration instead of the oath adopted by the Air Force Reserve Officers Training Corps which permits enlistees to affirm their allegiance if religious convictions prevent them from swearing their allegiance.

The letter stated that the proposed oath may bar two groups of enlistees—those who do not believe in the existence of God and those who would want to affirm their allegiance rather than swear it.

Fund-raisers Get $34,303,000

Last year professional fund-raisers of the Department of Finance and Field Service of the Division of National

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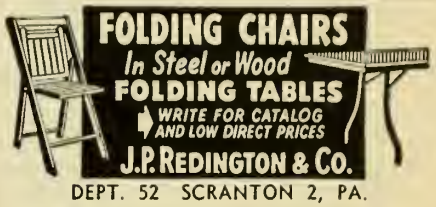

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MISCELLANEOUS

THE JOINT DISTRIBUTING COMMITTEE of Troy Conference, New England Conference and New York Conference will hold the hearing required by Section 1609.2 of the 1960 Discipline at First Methodist Church, Pittsfield, Massachusetts at 10 a. m. December 18, 1962.

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Archie M. Boothe, Jr., (left) music director at Central Methodist Church, Staunton, Va., was named winner of the nationwide tune contest for a new hymn sponsored by TOGETHER. *Making presentation of citation and cash award is Bishop W. Earl Ledden, a contest judge. Pastor M. C. Wilkerson is at right.*

Missions of the Methodist Board of Missions set a new record by raising $34,303,000 in local churches and annual conferences.

This was 22 percent above the previous record of $28,030,000 raised in 1960, said Dr. Alton E. Lowe of Philadelphia, Pa., department director.

Most of the financial crusades during 1961 were conducted in local churches, Dr. Lowe said, but an increasing number were in annual conferences.

The Louisville Conference was helped to raise $2,440,000, he said, which was the largest amount raised by a single conference.

Methodist Temperance Agency Seeks to Broaden Work Field

The Methodist Division of Temperance and General Welfare, in seeking responsibility for the church in the fields of mental health, medical care, crime and rehabilitation, pornography, and social welfare, has developed new "policy statements."

Papers on these new fields of responsibility will be presented in January to its parent agency, the General Board of Christian Social Concerns, for possible recommendation to the 1964 General Conference.

Bishop John Wesley Lord of Washington, D.C., division chairman, said that by assuming these new responsibilities the church would be "fulfilling its heritage" for the first time.

Only the crime and rehabilitation field received positive action by the division. The *Social Creed* was changed to read, in part:

"We do not believe an individual should be excused from his personal responsibility to society, but we recognize that crime, and in particular juvenile delinquency leading to crime, is, in part, a result of family failure and bad social conditions."

Advocated by the division in other fields were:

- Mental Health—Pastoral care with chaplains, "extended through laymen"; pastoral counseling, with ministers trained to recognize psychiatric problems; relating to community facilities; and being concerned for the health of groups, communities, and nations as well as individuals.
- Social Welfare—Programs "should be so structured as to encourage and strengthen individuals in the will and the ability to be self-respecting, self-reliant, and socially responsible."
- Medical Care—"The most acceptable

Recipient of the 1962 Upper Room *Citation, the Rt. Rev. James R. Mutchmor (left) of Toronto is installed as moderator of the United Church of Canada. The Very Rev. Hugh A. McLeod reads installation prayer. The* Upper Room *Citation is given for outstanding contributions to the world Christian fellowship.*

and equitable means of bearing medical care costs is through the risk-sharing and regular budgeting provided by prepayment insurance. The goal of Christian concern in the field of medical care is for each person to accept responsibility for his own health."

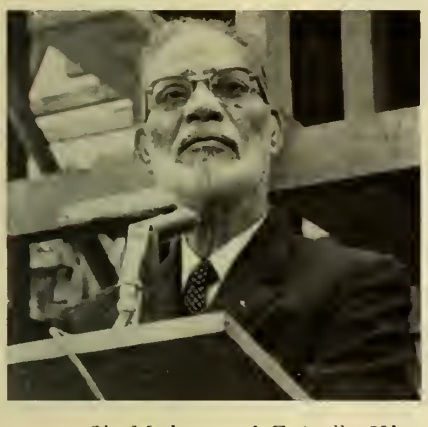
• Pornography—This is only one of the symptoms of a crisis in sex morality which calls for development of a "Christian witness concerning the purpose of sex in human life."

Tax Ruling Favors Emory

The Georgia Supreme Court has ruled that Methodist-related Emory University in Atlanta can admit Negroes without losing its tax-exempt status.

Douglas A. Rucker, a Negro, had applied for admission to the university, but Emory officials declined to act on the application until the courts had ruled on a point in the Georgia Constitution.

A section of the state constitution prohibits tax exemption to a private school if it integrates, but other sections contradict this, causing ambiguity.



Sir Muhammad Zafrulla Khan

Dedicate Cornerstone at $2 Million UN Church Center

Sir Muhammad Zafrulla Khan of Pakistan joined Christian leaders from all parts of the United States and overseas in dedicating the cornerstone of the Church Center at the United Nations, New York City.

"The traditions of all churches and faiths provide the basis for the continued search for peace on earth," said the new president of the 17th UN General Assembly. "It is proper, therefore, that the co-operative work for peace of the churches is to be carried on from a location next to the United Nations."

The ceremonies were sponsored jointly by the National Council of Churches and The Methodist Church, which is financing the $2 million structure. It is to be completed in June, 1963.

Bishop F. Gerald Ensley of Iowa, chairman of the Methodist Board of Christian Social Concerns, said that

FEEDING FIFTY

Create a NEW *Tradition*

Seasons' meetings don't have to call for time-honored dishes. Here's a new, festive dessert.

I LIKE TO cook the old-fashioned holiday foods, and I like to eat them. But if I were planning a church dinner in December, I think I would consider giving people a change.

For instance, there's the dinner Rotarians in Beaver, Pa., enjoyed recently when they met at the Beaver Methodist Church—chicken and noodles, frozen peas, glazed carrots, garden salad, hot rolls with elderberry jelly, and Fascination Pie.

The recipe for that intriguing-sounding pie came to me from Mrs. George Timko, hostess at Collingwood Methodist Church, Toledo, Ohio. I passed it on, calories and all, to Mrs. F. M. Ellington of the Woman's Society at Beaver. The kitchen team she heads made eight pies, which served the Rotarians, the women who worked on the meal, and left tiny sample pieces to send home to the Rotarians' wives.

If the men had had their way about seconds, their wives would probably have never gotten a bite; but on this Mrs. Ellington was firm: "It's much too rich," she told them.

Rich it is, and delicious, and festive. Try it at your church, and if you feel it should have a touch of Christmas about it, decorate it with holly leaves instead of mint. You may establish a new tradition.

—SALLY WESLEY

Fascination Pie

(makes 8 pies, cutting 48 servings)

Pastry Shells:

- 8 cups flour
- 3 cups vegetable shortening
- 4 teaspoons salt
- 1 cup ice-cold water
- 1 teaspoon grated orange rind

Mix flour, shortening, salt, and rind. Blend in water. Roll out and place in 9-inch pie pans. Flute edges, prick center with a fork, and bake in a very hot oven (450 degrees) for 12 to 15 minutes.

Filling:

- 2 quarts apricot juice
- 1 quart pineapple juice
- ½ cup lemon juice
- 4 cups sugar
- 1 quart crushed pineapple, drained
- 2¼ cups cornstarch dissolved in 2½ cups apricot juice
- 2 quarts canned apricots, drained and cut in pieces
- 1 quart mandarin oranges, drained

Topping:

- 2 quarts whipping cream, whipped
- 1 to 1½ cups powdered sugar
- 3 tablespoons vanilla
- Toasted coconut
- Mint leaves

Bring to a boil apricot, pineapple, and lemon juices, and sugar. Add a little hot mixture to the cornstarch paste. Blend. Add to hot sirup. Cook until clear and thickened. Remove from heat and add apricots and a dash of salt. Cool. Fold in pineapple and mandarin oranges. Put in baked pastry shells. Refrigerate. Whip cream, add powdered sugar and vanilla. Spread on pie. Sprinkle with coconut and decorate with mandarin orange slices and mint leaves.

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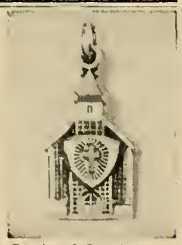

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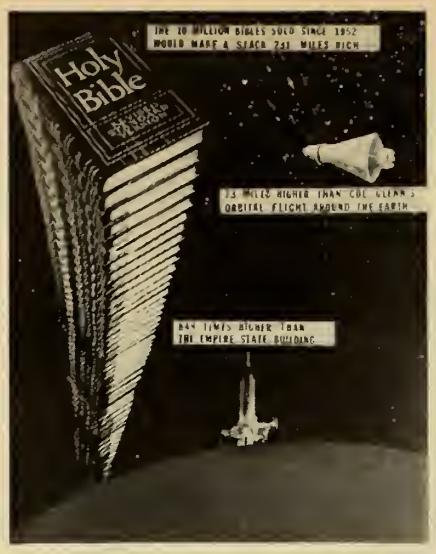

Ten million copies of the Revised Standard Version of the Bible have been sold since its publication. (*See* RSV Bible Marks 10th Year as Best Seller, *September, page 68.*)

The Methodist Church is offering the use of the center to other denominations and interdenominational agencies for ecumenical programing.

"No church can promote the task of peace alone," said Bishop Ensley, "which must be an ecumenical enterprise."

Honor Late Bishop Stockwell

A new, all-purpose building at the Union Theological Seminary in Buenos Aires, Argentina, has been dedicated in memory of the late Bishop B. Foster Stockwell, one of Methodism's outstanding Latin American leaders.

Bishop Stockwell was president of the seminary from 1926 to 1960 when he was elected to the episcopacy in The Methodist Church.

Methodists in the News

W. Willard Wirtz, Secretary of Labor, is President Kennedy's newest cabinet appointment. He is the third Methodist in the cabinet, the others being Secretary of Commerce Luther H. Hodges and Postmaster General J. Edward Day.

The Rev. Douglas M. Lawson has been named as the first full-time chaplain at Methodist-related Randolph-Macon College in Ashland, Va.

Dr. Minnie C. Miles of Tuscaloosa, Ala., is the new president of the National Federation of Business and Professional Women's Clubs.

Miss Peggy Billings, McComb, Miss.; **Mrs. Euline Smith Weems**, Asheboro, N.C.; **Dr. Charles A. Sau-**

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er, Delaware, Ohio—all missionaries—and **Dr. Helen Kim**, Seoul, Korea, have been honored by the Korean Government.

The Rev. Luther K. Hannum, Jr., Protestant chaplain at Sing Sing Prison, is the first recipient of the Chaplain of the Year award established by the Salvation Army.

The Rev. Tommy L. Duncan of Ft. Worth, Texas, is the new president of the Protestant Correctional Chaplains group.

Dr. Harry S. Ganders of Syracuse, N.Y., has been named academic dean at Alaska Methodist University in Anchorage.

Jerome Hines was the first American-born basso to sing the title role of *Boris Godounov* in the language of its origin on Russian soil. He made an operatic tour of Russian cities.

F. W. Raeuber of Manitowoc, Wis., has been elected national treasurer of the Society of American Registered Architects.

CAMERA CLIQUE

Now's the Time: *Though glorious autumn hues have faded in many parts of the U.S., there still are plenty of good outdoor pictures to be taken. Some morning you may awaken to find the trees that only yesterday boasted a thousand shades of brown and red and yellow now sparkle with hoarfrost, or the first snowfall has snuggled down around the fallen leaves. Here's something that may hold extra dividends for you as a photographer—especially if you are seeking color transparencies to enter in* TOGETHER'S *seventh Photo Invitational. What you capture may be one of the pictures our editors will choose to illustrate a line from the hymn* For the Beauty of the Earth. (*Better hunt up the June issue now and reread the rules, and the hymn, on page 87. Only 10 weeks remain before the February 1 deadline.*)

So when the first hoarfrost appears, or the first snow falls, drive into the country, the woods, the mountains, or visit the village park and seek out the beauties of the earth. The sparkle of hoarfrost could well put your name in our Photo Credits!

Here are photo credits for this issue:

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LETTERS (*Continued from page 14*)

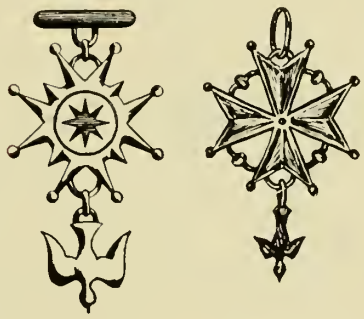
the cemetery in the shadow of the Blue Church, near Brockville, Ontario.

Readers may want to add Barbara Heck's house to their list of church historical places to visit on tours. See Methodist Americana (*November, 1959, page 61, for a detailed map, which includes the John Street Church landmark.*—EDS.

You Can Get a Huguenot Cross

ALAN HARVEY
New York, N.Y.

Your pictorial on *French Protestants Rally for Renewal of Faith* [July, page 29] included two illustrations of the



charming Huguenot cross. Where could I obtain such a cross? It not only is decorative, but carries an inspiring historical and religious significance.

Huguenot crosses are what you say, Mr. Harvey, and are increasingly popular in jewelry worn by Protestants. The only commercial supplier in America known to us is: Huguenot Crosses, U.S.A., 2809 Daventry, Kalamazoo, Mich.—EDS.

Rome Protestantism 'Vibrant'

FRANK J. MUCCI, *Pastor*
Barker, N.Y.

Congratulations on *Methodist Church in Rome* [October, page 2] and *Methodism With an Italian Accent* [October, page 33]. As an exchange student at the University of Rome from Boston University, I attended many services in Italian Protestant churches. The Rev. Emanuele Sbaffi was then pastor of a Methodist Wesleyan Church in Rome, and I knew his family well. I spent several days at our Methodist Home for Children in Naples, and became well acquainted with the Rev. Riccardo Santi and his family.

Though the Protestant work suffered under fascism in the villages, it was rather vibrant in Rome. I met high officials in the department of education who were Waldensians.

TOGETHER is appreciated by members of Barker Methodist Church, who receive it on the Family Plan.

A picture story of the children's home, Casa Materna: Home for Naples 'Bambinos.' *appeared in* TOGETHER (*August, 1958, page 63*), *and* Casa Materna Head Given American Humanity Award (*October, 1958, page 67*). *An article on the Waldensians,* Peter Waldo—There Was a Man! *was in the July, 1957 issue (page 13).*—EDS.

They Like Us in India

K. C. JOHN
Karukapady, Aymanam P.O.
Kerala, South India

I have to date received four copies of TOGETHER and I find that they contain beautiful pictures and edifying articles.

I and my family are members of an Orthodox Church which owes its allegiance to the Ancient Patriarchate of Antioch, but we regard all those who accept the Lord Jesus Christ as God and Savior as our brethren in him and as members of the One Church of Christ. Yours in the Lord.

Meditations on the '7 Ages'

WILLIAM H. DAVIES
Clayton, Mo.

Your splendid color pictorial *7 Ages of Man* [September, page 37] led me to observe that there are capacities for reverence all through life. I offer these reflections:

1. Infancy.—Acceptance. No memories. Heaven lies near.
2. Growth.—Discovery, enlightenment, adaptation.
3. Maturity.—Contentment. Let it not be static, but press forward.
4. Happiness.—Must be earned and shared. Complete happiness does not dwell in idleness and solitude.
5. Felicity.—Awareness of love divine, the beauty of the earth, the glory of the skies. The Lord is our shepherd.
6. Blessedness.—We find in the Savior a companion and a friend.
7. Rapture.—We have journeyed long toward the sunset, to the summit of our mount of transfiguration. Beyond are the hills of home. Soon there will be the dawning of a brighter, eternal day.

Thankful for Methodist Home

W. RALPH WARD, *Bishop*
Syracuse Area, The Methodist Church
Syracuse, N.Y.

Seeing your September *Family Life Issue* reminded me of a remark made by Sir Hugh Foot, Britain's ambassador to the United Nations, at the Central New York Annual Conference in Elmira, N.Y. He said:

"I always feel a little nervous of my credentials when I address a Methodist audience. I have never claimed to be a particularly good Methodist. But I have often been proud and glad; and I am glad to say it here, that among the many privileges of my life the greatest most certainly was being brought up in a good Methodist home."

A little girl in a nurse's arms is the story of all three Protestant clinics in the Dominican Republic, an area smaller than West Virginia, where the people live in the cities, deep valleys, on rainy mountains and arid plains.

The Dominican Republic:

Protestants Working Together

FOR MORE than a year, Dominicans have been busy tearing down a dictator's monuments, renaming streets and institutions—even their capital city—in an effort to erase the symbols of a corrupt and sadistic regime. But though the Trujillos are gone (Rafael, "The Benefactor," was assassinated in May, 1961), the almost unbelievable stories of bloody atrocities live on, and the future remains uncertain. It will be no easy task to bring a country up from dictatorship to democracy after its spiritual and material wealth has been plundered for 31 years.

With the free world watching, Protestants have a special reason to intensify work in the tiny nation where, since 1920, a unique program of united Protestant action in the missionary field has been underway. With ecumenical action commanding more attention on the world front, the Dominican Evangelical Church can point to 42 years of harmony among Protestant denominations—Methodists, Presbyterians, and Evangelical United Brethren, recently joined by the Moravian Church of America. The united church of the Dominican Republic has survived not only dictatorship and revolt but also the social and legal pressures to be expected from the state religion in a country 96 percent Roman Catholic.

Today, Protestants working together have a clear-cut goal as the Church takes on new life in the little Republic.

Protestant missionaries weren't admitted until 1916, when U.S. occupation troops moved in—and all churches aren't as new as San Cristobal's.

Under Caribbean skies, the fire fighters of Puerto Plata, on the island's north coast, parade in red shirts and blue-denim trousers. Such parades are to be expected each year on Fireman's Day in the Dominican Republic.

Told to go down to the river for water (and hurry back!), he loiters long enough to pose for a photographer. Geographically, from its lowlands to high mountains, the Dominican Republic squeezes many climates and altitudes into little space.

More ministers are being trained, but most leadership in the united church comes from Dominican laymen. This lay preacher works in a store during the week, walks five miles to his church on Sunday, stays there all day, and returns home late at night.

"WE PREACH to them from pulpits in sanctuaries or under trees and light posts, under thatched-roof chapels or starry tropical skies," says Mrs. Beatrice Rymer Wright, a former director of Christian education for the Dominican Evangelical Church. "We work with or without equipment...we reach literate and illiterate, the privileged and underprivileged..."

Such evangelistic zeal has been characteristic of the united church from the first. With a "time for new beginnings" at hand, the Dominican church lists 22 organized congregations and 45 other congregations and chapels, with about 3,000 members and 7,000 constituents.

The Rev. Maurice C. Daily is the only U.S. Methodist missionary now serving with the Dominican Evangelical Church. He is field secretary of the Board for Christian Work, under which the four Protestant denominations have united their work in evangelism, education, and medicine. In this, as in all work of the united church, Methodist participation is strongly backed by The Methodist Church's Board of Missions.

Isn't it unusual for sailors to ask for Sunday school on a Saturday? They did—and, what's more, found one convened in a slum area of Santo Domingo. Both Saturday and Sunday classes are a part of the church-school extension program.

At Christmastime in a small San Juan church, the Wise Men bear gifts again as young people of the Evangelical Church enact anew the immortal story of the Nativity.

Children memorize Bible verses and sing in a church near Santo Domingo. But most church schools in the Dominican Republic still meet outdoors.

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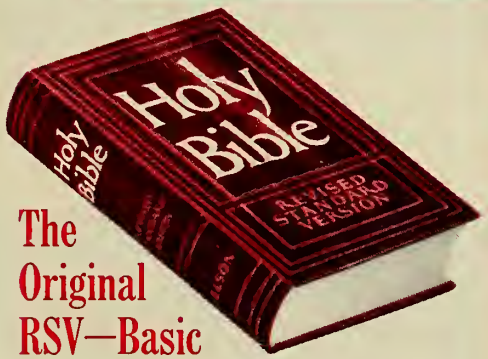

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